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—OF—

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A FEW REMARKS ON A MISSIONARY'S OUTFIT.

GEORGE ELLIOT pithily remarked: "I hate myself for caring about carpets, easy-chairs, etc. One's soul is under a curse and can preach no truth while one is in bondage to the flesh in this way. But, alas, habit is the purgatory in which we suffer for past sins." Now though I am not going to plead for carpets or easy-chairs for our missionaries, (though I might perhaps do so) yet I do plead for a little foresight, wise and prudent, on the part of the fond brothers and sisters and other relatives, who no doubt try to do all they can for those who are leaving their home, where at least they had food and raiment and the ordinary comforts of an English home. Such things having become a habit, their being deprived of them cannot, I think, add in these days at least, to their efficiency as evangelists.

Now in the Punjab with its bitter and cold weather in December and January, cold nights and warm days of autumn, and hot weather of six months in which one unconsciously refuses to work, some little forethought is necessary. Thus often popular opinion at home expresses itself: "Going to India —perpetual *dolce far niente*—countless servants, who do your bidding silently and leave you to want for nothing—the thinnest of garments alone are necessary, and so on." But in India we know how different all this is.

"*Mais qu'est ce que c'est que ces gens qui portent leur lit*" was the exclamation of a French lady on seeing an Anglo Indian lady trying to get into a train with a roll of "bedding," with which she absolutely refused to part. Yes, our bedding goes with us on every occasion, the inevitable "razai" (cotton wadded quilt), our blankets and our pillows. They are our friends in the cruel jolting stage carriage, the night journeys by rail, and under other uncomfortable circumstances. I heard a very sensible remark made by a senior missionary's wife, a lady well known for her hospitality to newly arrived missionaries. Sternly eyeing a young couple just out from England, she uttered the words, "Where is your bedding?" Yes, you may smile, but a sad tale is told of a young missionary and his wife, who now lie buried at Simla, whose illness and death may be traced to the want of this most essential

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requirement in India. No hotel, and few houses in the Punjab, are furnished with such. I have seen in Bombay a straw mattress with a very questionable sheet on it, but up here we are still primitive enough to carry about our bedding, which from the end of September to the beginning of May should consist of a good thick, cotton quilt, which serves as a mattress, three thick blankets (colored are best) for the middle colder months, and two comfortable pillows. A young missionary told me he had never heard about this and arrived with none. One bitter and cold January morning he had to get up to catch a train at 4 o'clock. On arriving at the station, after a drive in an open conveyance, he found the train was late, and sat shivering in the waiting-room, which was minus a fire. On reaching Lahore some hours later, he found himself attacked by ague, and the kind missionaries at whose house he was staying ordered him to bed. But alas, that meant a four-footed frame with broad tape interlaced (which we all use out here) standing drearily in the middle of the "spare room." The good missionaries all round gave cheerfully, but not of their abundance, for it was the coldest weather when everything in the shape of a rug or blanket is pressed into service. Yet the mischief was done, and fever having once laid its grip on one is always liable to return.

The missionary's short holiday is generally spent in the hills, often during the rainy season or part of it. There you have excessive damp and mouldiness in general. Your boots and anything else of leather in one night get thickly coated with green mould. To meet these changes of temperature—cold, damp, heat, light woolen garments are needed as well as the regular English dress for our Punjab winter, whilst for our hot weather the inevitable white is the best. Again will those kind hands who knit socks for the missionary not forget to put up some of the wool or cotton with them for their future restoration? We in the Punjab cannot go out shopping as a rule. Regent House, Calcutta, is perhaps our nearest shop, and that is hundreds of miles from us, and even there they may be just out of what we want. And if a little bag of pieces of material, wool, buttons, and such, were part of a missionary's outfit, we should not find, as I have found, a missionary's socks mended with good, stout pieces of calico, and by a catechist's wife, too! Sometimes we are not rewarded for trying to provide our converts with work. Once hoping to do two good turns, I sent a missionary's socks to a Christian girls' orphanage, whence they soon after returned as mended. Without examining them I sent them to him. Meeting him not long after, he greeted me feelingly with, "Oh, Mrs.———, talk of peas in your shoes; they are nothing to my socks!"

Again nearly all missionaries itinerate, and for this mode of life a good useful provision basket or box, divided into compartments for tea, sugar, rice and all other such things, should be provided; also a small portable filter. This basket could be replenished at the commencement of the journey, for we have to carry all our food with us. And do not forget some tins of preserved milk, for though one gazes upon herds and flocks without number, you can hardly believe the churlishness of the people, who absolutely refuse to sell you milk, even though you offer them an enhanced price. The bishop when a missionary went to a house in a village to get some, holding out a silver piece. They declared they had none, but he knew they had just milked their cows and goats. So he told them he would stay there till they gave him some, and seeing him so determined, they gave him a very little out of a large earthen jar by them. I could instance several occasions where the vil-

lagers would neither sell nor give milk. Essence of beef and any other little comforts, together with a supply of simple medicines, amongst which I could name quinine, pyretic saline, chlorodyne, should also be provided.

No one at home can conceive what missionaries have often to put up with during their itinerations. I smiled at Lord Radstock's remark: "To talk about the hardships of a missionary life is nonsense; the missionaries as a rule are very comfortable." I wish he would take our missionary's work for a short time, and perhaps then he would be better able to form an opinion. It is amusing to those who have lived or live in India to see what is written about it by those who, coming out in the pleasant cold season and being hospitably received, our best brought out to do them honor, abuse our kindness by giving people the impression at home that we are the most self-indulgent people.

No people seem to be so badly served as missionaries. "Padres," servants, I dreaded coming into the house. The missionary called to his head servant, whose duty it was to provide everything, and for which he charged exorbitantly, to bring him some breakfast. "Sahib, the kettle is boiling," was the answer. Nothing else was forthcoming. Another missionary arrived at my house looking very ill. It was not surprising as he had not had a regular meal for five days. Some few days before my husband had met him on the road and gave him some bread and vegetables; for these latter his servant proceeded to charge him, but was found out. Once an old and wise missionary was recounting to me a visit paid to a younger one, a mutual friend. I said enthusiastically, "Oh, Mr. B. is quite apostolic." "Well," returned he, "he certainly is if it be apostolic to kill a bird and forthwith dress it, and eat it, for I have had a severe fit of indigestion ever since."

But it has been said, "The physical discomfort the missionary undergoes in moving about his district is never mentioned; indeed seldom taken into account, even by himself. Sometimes the fields are covered with water. Another time the ground is burnt by the sun to the hardness of bricks; a fierce, hot wind blowing day and night, shriveling and parching up everything before it. Yet all this is nothing if only anything like a favorable reception at the end of it awaited him. Instead he feels sometimes he might as well preach to sticks and stones—bitter indifference and bigotry, or obscene and abusive superstition. Many, such as the Mahomedans, think their religion infinitely superior. The idolators perhaps might listen, but they do not care to argue. With the utter want of nicety of feeling that stamps the native, they ask him what his pay is, and then feel satisfied he is but doing the work he is paid for. Or, some perhaps consider they have put the missionary under a lasting obligation in listening to him at all, and ask civilly enough for a letter to some government official who has a coveted situation at his disposal.

This is not an attractive picture, but it is a true and real one. If we are permitted to minister in any small way to the health and comfort of Christ's ministers, surely it will not be labor lost.

NOTE.—This paper is written by a friend of missionaries who residing in India some twenty years has had the great privilege of having missionaries staying from time to time and living beside her, and been able to help in some small way and administer to these devoted servants of Christ, who are apt to forget they hold their treasure in earthen vessels.

GRACE GARDENER,
London, England.

THE REWARD.

MRS. MARY C. KELLY, SAGO, O.

(NOTE.—This paper read at Muskingum Presbyterial Society and published by request.)

NO truth is more clearly revealed in the Bible than that God rewards those who faithfully serve Him. Throughout the history of His people, blessings both temporal and spiritual have been bestowed upon those who love Him and obey His commandments. Our Saviour, in many of His parables, brings this truth into prominence. He has left on record for our encouragement, that work done in His name and for his sake is done to Him: "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." To the laborer in any department of Christian service, the exhortation comes, "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

The faithful Christian worker is rewarded with the satisfaction of having done his duty. If you put forth effort to save a fellow-being from some impending danger, you will feel better for it even if you fail. If you see a soul sinking beneath the billows of sin and despair, and put forth the effort to save that soul, you will feel better for it, whatever may be the result. The missionary who has left home and native land for Christ and humanity, has untold hardship to endure. He must live with an uncongenial and degraded people. His labors for years may not be appreciated; those for whom he is doing most may be most ungrateful; but still the pleasure of an approving conscience may throw sunlight over all. "Every successive year, every successive week," wrote Henry Martyn while pursuing his self-denying course, "is happier than the former." Every faithful missionary must have a satisfactionas well as a feeling of gratitude to God in being chosen for so noble, so sacred a calling. As one has said, "It is the work an archangel may envy."

The faithful Christian worker is rewarded with the growth and development of the graces of the Spirit in his own soul. The muscles of the body are strengthened by use. This is also true of the faculties of the mind. The graces of the Spirit, also, increase by exercise. By exercising faith, faith is strengthened. The faith which enables a soul to overcome a small difficulty to-day will help it over a greater one to-morrow. The faith of the church in missions is strengthened by use, and it is only in the putting forth of effort that power is developed. The missionary enterprise of a church becomes in many ways the means of promoting its own religious progress. Streams of blessing come floating back to it, in various forms, from the fields of its evangelizing efforts. "We become richer by giving, and stronger by working." It is the promise of God, that his church in watering shall be watered, in blessing shall be blessed, in exercising her gifts shall increase them. Nothing so expands the heart, enlarges the sympathies and elicits a generous charity, as the taking-up of God's world-wide work for study and prayer. Then our hearts are filled with pity for the dwellers in far-off lands, who "are without Christ, having no hope, and without God in the world." Then we learn to look upon life not from the standpoint of self-interest or self-love, but, constrained by the love of Christ, we rise into the dignity of being co-workers with God, while we engage with whole-hearted interest and generosity in the cause for which Jesus died and rose again. Faith, hope, charity, and all the graces of the Spirit, are increased and developed by

mission work.

The faithful worker is rewarded with at least some measure of success. "He which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Souls are converted wherever the gospel is faithfully preached. Pioneer missionaries, many times, have had to wait long before they could gain a foothold or enjoy the satisfaction of seeing any converts; but where persistent effort has been put forth, trophies have been won for Christ. "But what can I do?" is the desponding cry of many a humble soul who longs to help but who feels deeply in the presence of the vastness of the work how little any one person can accomplish. There is nothing more paralyzing than this self-depreciation (sincere though it may be) to which some of us are liable to yield. But we may not excuse ourselves as though we had to work in our own strength. The infinite resources of Divine power are placed within the reach of each of us. Dr. Somerville says, "Our faith should lay account with a blessing coming to whole regions and kingdoms in response to the prayers of even one individual." Another eminent divine says, "If only two persons were concerned about our mission, and were pleading with God to give us what we need for it, His promises would be as unfailing to those two as they would be to half a million." These words are true and should stimulate the feeblest to believing prayer and earnest endeavor.

The teaching of Christ is that the smallest service, rendered in His name and out of love for Him, will never be forgotten. "Whosoever shall give to drink unto one of these my little ones, a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." The Master bears in his remembrance, and lovingly rewards at the end, everything done in His name or for His cause even though it be done on behalf of the least of those who are His brethren. No better confirmation of this hope can be given than that which comes from the promise of Jesus that the memorial of Mary's one good work at Bethany should go out into the world and live through all time.

The faithful Christian worker will receive an eternal reward. While it is true that heaven is secured through the merits of Christ, it is also true that the faithful servant of Christ will be rewarded. "They that turn many to righteousness shall shine as the stars forever and ever."

The work for each one of us is apt to be "that which lies nearest at hand." Let us take it as a gift from God and with a thankful spirit that He has put upon us a share in the honor and duty of seeing that the gospel is preached to every creature. Let the love of Christ constrain us to be living, not unto ourselves, but unto Him who died for us and rose again; and let us go forward in his strength striving to make the most of our time and opportunities, so that at last our reward may be, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

HOW MONGOLIANS PRAY.

REV. JAMES GILMOUR, an English missionary who has labored much in Mongolia, gives the following account of how the people pray:

"Almost nine out of every ten Mongols you meet will have rosaries in their hands, and be rapidly repeating prayers, keeping count of them by passing the

beads through their fingers.

"*They Don't Know the Meaning of Their Prayers.*—One of the prayers most commonly used consists of six syllables. Ask one man what these six syllables mean, and he will tell you one thing; ask another, and he will have another version of the meaning; ask a third, and he will most likely give an answer which all will agree in—namely, that it does not matter what they mean; the efficacy depends, not on the meaning, but on the repetition of the prayer. Acting on this behalf, the Mongols rattle away at their prayers, hoping thereby to make merit which will, among other things, cancel their sins.

"*The Family Praying Wheel.*—In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand wheel as a family Bible bears to a pocket Bible. A thong is fixed to a crank; the inmates take their turn in pulling it; but the aged grandmother, as having most leisure, usually spends most time over it; and the grandchildren keep a sharp look-out, and raise an outcry when, from inadvertence, a wrongly-timed pull sends the cylinder turning backwards, and according to Mongol idea, makes sin in place of merit.

"The Pueblo Indian 'prayer stick' is quite as curious a device as the prayer-wheels of Mongolia or the paper prayers of the Chinese, and the feather is the chief part of it.

"Prowling in sheltered ravines about any Pueblo town, the curiosity-seeker will find, stuck in the ground, carefully whittled sticks, each with a tuft of downy feathers (generally white) bound at the top.

"Each of these sticks is a prayer—and none the less earnest and sincere because so misguided. Around the remote pueblo of Zuni I have counted over three thousand of these strange invocations in one day's ramble; but never a tithe as many by any other pueblo.

"According to the nature of the prayer, the stick, the feathers, and the manner of tying them vary. The Indian who has a favor to ask of the Trues prepares his feather-prayer with great solemnity and secrecy, takes it to a proper spot, prays to all those above, and plants the prayer-stick, that it may continue his petition after he has gone home."

The Pueblo Indians are making substantial progress in civilization and education. They are peaceful, self-sustaining, and law-abiding. Large numbers of their children are at school.

"*The Hand Praying Wheel.*—But mouth repetition is a slow process, and to expedite matters a praying wheel has been invented, into which are put a large number of printed prayers; the wheel is turned round, and by this simple act all the prayers contained in the machine are supposed to be repeated.

"*The Roasting Jack Praying Wheel.*—In one house I saw a wheel placed over a fire, and driven by the upward current of hot air, after the manner of a roasting jack!

PRAYER WHEEL.

"*The Water Praying Wheel.*—In western Mongolia a wheel containing prayers is put up in a little stream and

the water made to turn it, and the person desiring to pray can look at it as it prays for him.

"*The Clockwork Praying Wheel.*—Sitting in a tent once I heard behind me a curious clicking noise, and looking round, found a praying wheel going by machinery. The master of the house, being a mechanical genius, had bought an old clock in a Chinese town, taken out and re-arranged the spring and wheels, and made them drive a cylinder filled with prayers. When he got up in the morning he simply took the key, wound up the clockwork, and then the thing made prayers for the whole establishment.

"*The Praying Flag.*—He that is too poor to buy a hand wheel gets a prayer flag—a piece of common Chinese cotton cloth printed over with Tibetan characters—fastens it to a pole and sets it up near his tent, believing that every time it flutters in the wind all the prayers on it are repeated.

"The whole thing would be laughable were it not too serious a matter by far for laughter. The *deluded worshippers really believe* that this charm-repeating and wheel-turning and flag-fluttering *makes merit which cancels sin.*"

THE LEPER ASYLUM AT BABA LUCKAN.

BY ANNIE F. GIVEN.

SIALKOT, April 12, 1892.

ABOUT ten miles from Sialkot City there is a leper asylum called Baba Luckan. Our mission has been asked to take charge of the religious instruction in the place, so a native Christian catechist visits it regularly. I have only been at the asylum twice. Once not long after I came to Sialkot I went in company with Dr. White. We wished to know if the Women's Missionary Society of Sialkot could do anything to alleviate the condition of the sufferers. We found that they had everything they needed furnished to them by the government, but we thought it would be a good thing if we could get a Christian woman to live in one of the near villages and regularly visit Baba Luckan. However, we have not been able to find such a woman and the project has been given up for the present.

The asylum at Baba Luckan is composed of a dispensary and doctor's house, the houses of the few servants in connection with the place and double rows of well-built brick houses for the lepers. These rows are much like long houses with a number of rooms on each side and long verandas.

When we arrived we sent our salam to the doctor—a Hindoo—who came out and received us very graciously. He took us all around among the lepers and explained about their troubles and their manner of life. The people get treatment free, and vegetables from the garden and three rupees a month for their support. The food at one time was cooked and given to them, but they expressed a desire to cook for themselves, which was granted. There were quite a number of men and women there, and some children who lived with their mothers. At first they were shy of us and tried to hide their deformities, but, when they saw we were kindly interested in them, they talked and answered our questions and showed us their sores. The fingers of some were quite gone, and in some cases the place was healed over in a sort of way, but in others the dropping off of the extremities has produced horrible sores with fiery streaks

in them. The faces of some were bloated, the eyes bleared and the nose sunken. The feet were in various stages of decay. One woman, who had not been a leper long, showed us her hands, which were just getting crippled. She said, "There is no feeling in them."

We looked into a few of the houses, and as we were at the door of a Hindoo leper, we heard him asking the doctor to tell us to be careful not to touch his fireplace or his dishes. The leper's fear lest we should pollute his cooking place struck me as rather ludicrous, when I know that I at least was not at all anxious to touch him or his belongings. He was a nice old man, however, with a kind face, whose pleasant expression even leprosy could not spoil, and his clothes were wonderfully clean, and he kept his hideous hands hidden except when he showed them to us.

The doctor took us into the dispensary and showed us his medicines, bandages, &c. He says that people usually die in about twenty years from leprosy, of general debility. He thinks the disease can be communicated only by inoculation, although, of course, hereditary. He has been at Baba Luckan over twenty years, and he seemed kind to the lepers. During the rain he allowed them to come into his veranda, and there we sat with them and told them of the Saviour. One woman, holding up her stumps of hands, said, "Of all the sinners in the world, we are the chief, for just look what has come upon us!" We told them of God's love and of a future of happiness in heaven. They seemed pleased and wanted us to come again.

I did not return for several months, as it is rather a hard place to reach during the hot weather, and in the cold season we are itinerating, but on one of our trips, Miss Martin and I stopped to visit the asylum. The Bible woman was with us, but we left her outside, as she said the lepers disgusted her very much. The doctor was not at home, but his son put chairs for us in the shade of a tree and the lepers gathered about us. They seemed as glad to see us as creatures in the abodes of living death could be. They distinctly remembered my previous visit to them, and were evidently sorry we had not come again sooner. We sang several bhajans to them, which they seemed to enjoy very much. They wanted us to give them something to cure them, and said, "We don't get well here," and I explained to them that, although there was no cure for leprosy yet if they loved Christ and trusted in Him that after death they would go to be happy and well in heaven, where there is no leprosy. They said, "How do we know God loves us when he has sent all this trouble on us? It looks as if he hates us. What hope have we that it will be any different in the future?" Of course I said all I could to comfort them, and when I asked them if they wanted us to come again they heartily responded in the affirmative.

We have not been able to return since that day but we hope to go again soon. I find it a dreadful effort to go among these people, and yet it is our duty to tell them of Jesus who healed the leper, and duty must be done. I am only sorry that we cannot go oftener, and that we are not able to get a competent Christian woman to live near the asylum and visit them daily.

HOW SHALL WE MAKE THE MEETINGS OF LOCAL SOCIETIES INTERESTING?

SIALKOT, INDIA.

DEAR FRIENDS:—Herewith I send you a copy of a paper written by Mrs. Caldwell, of Gurdaspur, and read at one of our Presbyterial Missionary Society meetings. I thought it would give the home people an insight into some of the difficulties we have to contend with out here in getting our societies started and kept up as well as show them that many of the plans we use are the same as are in use at home.

One of the great drawbacks here is the want of missionary news in the vernacular. Perhaps this may seem odd to you that mission news is lacking in the mission field. But remember this is the home field to the people here and other lands are the foreign.

Our society is making an effort to get some items published each month in a magazine, published by lhe American Presbyterian Mission in Allahabad. If they will publish it, we will undertake the furnishing of the material month about.

E. McC.

This subject can be divided into two parts:—

First, the missionary society in the city.

Second, the missionary society in the district.

First, how can the missionary society in the city be made interesting?

As this society is often composed of those who can read and write, and has the help of the lady missionaries, the methods used to create the interest will be found to be different from those used in the district; and indeed many of the same methods can be used here as are adopted in England and America.

I.—One object of a missionary society should be to create or increase the spirit of piety and spirituality. Prayer for God's spirit and the study of God's word are two means of creating a deeper interest in the value of religion and the worth of the soul.

II.—Another object is to create a love toward fellow men. In order to do this, passages from the Bible bearing on missionary subjects should be used. For example the passage found in Gen. 4:9 affords the leader a good opportunity of answering the question that Cain put to God, "Am I my brother's keeper?" And in the passage in Isa. 55: 10-11 are words full of encouragement to those who labor for the spread of the gospel of Christ, which should be the desire of every Christian.

III.—Again a deep interest is often created by taking up a particular country, and instead of assigning subjects to only a few, to give each member a part. For example, in case Africa should be the subject, the geography, physical features, people, their manners, customs and religion, could be distributed among the several members.

IV.—Another object of a missionary society is to create as well as increase the spirit of liberality. Incidents showing the self denial of persons (especially of those converted from heathenism, but in poor circumstances) should be frequently presented. Also ways and means should be suggested of earning money (such as sewing and knitting) for the express purpose of giving to the Lord.

Visitation of the poor and timely aid to the sick should be encouraged.

V.—A definite object, especially one calculated to create sympathy as well as interest, will be found beneficial, such as the support of an orphan, or one sick or blind.

VI.—A knowledge of what other societies are doing is a stimulus to increase in good works.

Second, how can the missionary society in the district be made interesting?

This society is chiefly composed of women who can neither read nor write, and hence are in need of some one who is capable of taking the lead in all matters. The wife of the worker, trained either in the Girl's Boarding School or in the Women's Department of the Training Institute, is the one on whom this work often falls; and because of this a knowledge of missionary societies and *instilling*

of a deep interest in them should form part of the education of all girls in our mission schools. In order to create a spirit of liberality we would suggest that the women of the village be given cotton and encouraged to spin, and the thread sold, or else woven into cloth and the cloth sold, and the profits, however small, be set apart at first for the furnishing of mats or bells, or anything that will tend to aid them in their devotions or make their place of worship comfortable; and as their interest grows they can be taught to contribute to objects outside of their own special circle. In these days it becomes us to be patient in our efforts towards the improvement of our women in the district, for even the organization of missionary societies will be found a no little task.

THE ALPHABETICAL ROLL-CALL AT A MISSIONARY MEETING.

PHEBE A. CRAFTS IN THE HOME MISSIONARY.

A MARRIED a husband and couldn't come. Husband doesn't take stock in missionary work.

B. She did mean to come, but Mr. B. sent home a bushel of peaches, and of course they had to be canned at once. If he'd only waited; but he never *does* think!

C. Present. Faithful, but poky.

D. Was out late the night before and ate lobster. A dreadful headache.

E. Present, and always early.

F. Missionary work in her own kitchen and plenty of it. Husband and John must have mince pie for lunch, and cinnamon rolls are so slow to rise. Duty before pleasure.

G. Sweeping day and company besides. Missionary society ought to be supported by those who keep help.

H. Withdrawn because unappreciated. Gone to meadows green and pastures new.

J. Forgot the meeting. Thinks the church ought to be more active. Ladies' Aid Society should be stirred up. Something ought to be done.

K. A straightforward woman. Afraid she may be called upon to pray, and honest enough squarely to confess her fear.

L. It was a shame, but the best of us do forget, and if you knew how she looked without crimps you wouldn't say a word. She really did forget to put them up.

M. After a busy day sat up till midnight to finish her paper. Flew through her forenoon work, contrived a plan to leave the babies safe and happy, "stole awhile away

From children and from care."

and led the singing with an extra touch of pink in her cheeks. It passed for the glow of health.

N. Too much dress to suit her. The church is growing too "tony." The Smith children won't even speak to those who don't wear kid gloves.

O. No style in Westover church. Her friends wonder that she goes there. Doesn't meet the people in society.

P. Too far away on the western prairie to hear the call. An echo comes: "Doing what I can here. We gather from our scrttered homes, have the Sabbath-school lesson, a sermon, an experience meeting. It does us good and reminds us of the dear meetings at home."

Q. Present, with sunny face and words of good cheer, making us feel our kinship with all the world.

R. Mrs. Jones told her that Mrs. Brown said that Mrs. Jenks heard that the mis-

sionaries lived in luxury. They didn't even do their own marketing; servants and all that: and fruit? Why they just reveled in fruit when *she* didn't dream of such luxuries. No, she'll wait awhile before she sends her money to missionaries.

S. The hardest-worked housekeeper in the neighborhood, but always "present."

T. Thinks it "just too sweet" in them to meet and sew for missionary children. Sent edging and a "perfectly lovely" set of shams in last year's box. Would love to come and help now, but she had Jennie's dress to embroider and a crazy quilt to feather-stitch, besides all her Christmas presents to get ready.

U. Had a new book to finish. Didn't propose to be tied to anything. The rest might if they chose.

W. Stiles Edward thought she better stay at home. Stiles Edward's judgment was so much better than hers. She always consulted him. It was such a comfort to lean on Stiles Edward. He had such sense.

H, Y, and Z, being at the tail end of the list, and humble accordingly, were anxious to use their small opportunities for possible usefulness, and were always found at their post, encouraging by their presence, their sympathy, and their contributions, which, though not large, were gladly bestowed, and will be adding to the blessedness of the heavenly land when Astor's millions will have been long ago forgotten.

Our Foreign Missions.

A SHORT ITINERATING TOUR IN THE MOUNTAINS.

BY MISS CYNTHIA WILSON.

[CONTINUED FROM JUNE NUMBER.]

E encamped in a little valley under some spreading peeple trees, just below a Goob Rest House. There was a pretty good well near, and a small row of shops called a bazaar. Next day was Sabbath, and we rested according to the commandment. Service was conducted by one of the native workers, on the subject, "The Sabbath;" for the servants and several natives who came—one an officer of the road, a Tekedar. We worked Monday and Tuesday among the villages we passed on Saturday, and around Dhar. Here we had the most difficulty in making ourselves understood of any place on the trip. Along the road the people could understand some Punjabi and Hindustani with Hindoo religious terms; but among themselves they use a peculiar language. There was a good deal of sgue here and quinine was in demand. They gave us white corn, or meal, or some other grain, in exchange for it. We had a good deal of walking and climbing to do to get to some of their houses. The overseer (Tekedar) invited us up to his house, and we had some good readings and talks with his wife. A young doolie-bearer, Basantu, followed us round to four places, at one time about noon, saying he had not yet had his meal, but he could get that every day, but he could not hear our wisdom every day. He introduced us to two houses. Here chickens and eggs were too dear to buy, and a sheep was bought and killed.

Before leaving Dhar we went up to the Rest House, and had a good view of the hill station, Dalhousie, and the rich valley between us and the higher hills leading up to it; while beyond lie the range of perpetual snows in full view. The scenery is lovely and unique. The terraced fields

now green with wheat, and the clusters of trees here and there, with thatched cottages peeping out among them. To the left a few miles the silver thread of the Ravie river comes in sight, and beyond rise the wooded hills of the Raja of Kashmir's territory.

On the 25th we moved our camp about five miles on to *Bhutwa*. Rosa and I visited a village (called little Dhar) on the way and had three good readings. Two among weavers, and one at the house of two old Brahmin friends. Here there are several Mohamedans, and many are disposed to cavil. Two men interrupted us with the old question of the sin of leaving the religion of their forefathers. The spirit directed us to the use of Matt. 7: 16-23; in the explanation of which they felt defeated and quietly went away. On arriving at Bhutwa we found, that for want of a better place our two big tents had to be pitched on the roadside, and the small tents and animals had to be accommodated in a ravine back of us, while an empty shop was utilized for a cook house. Water, clear running water, was to hand in the ravine. Here we staid two days and worked in B, and the villages in front and back of us. Brother H. went to the terminus of the Tonga, or mail cart road, while we went only two miles on, to hunt up those with whom we made our acquaintance three years before. Our district border only comes up to Doonara, as far as the mail cart goes; and so we retraced our steps from there on the 28th. Brother H. had to be back to make payments December 1, or we would have staid longer. The people listened well as a rule, and were ignorant, and needed instruction—only a very few can read. We distributed tracts, and offered books for sale to all who could use them. One little boy pleaded for more tracts, saying he had read and re-read those we gave him before, and gave them away. We gave him some more, but were sorry we had no gospel with us to give him. A seamstress and her sister warmly welcomed us and called their men in from the field to listen to us. Near their house we found a poor old woman lying in the sun on a pallet, patiently biding her time, and wishing God would call her away. On arousing her to talk with her, she said, "Apna koi nahin." (There is none I can call my own.) We told her that God loved her and wanted to give her salvation through Jesus. But her only reply was that sad fatalistic sign, of putting her hand to her ear and then to the ground, (no help now.) It seemed very sad, and we left, breathing a prayer for her.

Saturday, on our return to Dhar, stopped in three villages, giving the gospel message in eight houses, and being well received. Rested on the 29th. In our Hindustani service, Brother H. assisted the native brother: Subject, "Laying up Treasure in Heaven."

On the 30th moved about nine or ten miles back to a place called Rani-Pokar. About half way, left the new cart road for the old, and branched off toward the river Ravie. Found the old road very steep and frightful for weak nerves. No accident occurred except that our weak camel gave out and left its carcass on the road. Henceforth the other four, and a half grown one, had the burden to bear. At the end of this stage had difficulty in finding a pitching place. The ground was very sidling, and lying thick with stones. We succeeded in clearing off the stones, but we could not change the shape of the hill, and the first night we almost slid off our beds. Some big stones under the lower end made it more comfortable for the second. Water had to be carried from a spring a half a mile away, in the bottom of the ravine, to the great grief of the water-carrier. The journey and excitement sufficient for that day. That evening another sheep lost its life for our sake. We can now see the plains in the distance. The next day we scattered our forces over the hills to give all these villagers, as far as possible, the gospel message. At the first house we visited they were bigoted Mohamedans, and several men about, so they would not listen; at the next we nearly frightened a Hindoo woman out of her wits, but she was consoled by a lad whom she called, who had seen white faces before. At the third place we were received with joy by an old woman. She said her daughter had often longed to see us again, and had spoken often of us, but now she had departed this life. Then she and a dozen of her neighbors, in two different places, gave excellent attention to the reading and singing, and asked many questions.

Some low caste people in a village below, which a Hindoo woman described as "too low" to visit, listened with great enthusiasm; most of them following us to a second house for more. They remembered well our former visit, and enquired for Mrs. Caldwell and the children who were then with us. Before leaving the hills I must tell you something about the people and their houses. The people are of a lighter complexion than those of the plains. Are short, heavy set, and of strong muscular power. They are used to climbing and walking long distances, and carry heavy burdens on their back, strapped around their forehead, and not *on* the head as where the ground is level. They live in simple style, and are a kind, good-natured people, of a happier turn than below, frequently singing, or playing on a flute. They dress in dark cotton, or white, woolen cloth, usually of their own manufacture. The shepherds and herdsmen often may be seen spinning wool on their hand spindles, as they graze their sheep or cattle. And no house would be complete without its little spinning wheel for each woman in it. Their houses are built high and airy, with gable thatched roofs, the gable-ends quite open above the rectangular walls. The roof projects over enough to make shade for a three or four foot veranda, which is built of clay, from two to four feet high, and forms the sitting-room during the heat of the day.

For although the air is cool, yet in sheltered nooks the sun beats down fiercely, and one is more

in danger of a sunstroke than on the plains; we felt it very trying, and were always glad to be invited into the veranda. The walls are washed with a whitish soap-stone clay, and are often ornamented around and above the doors with picturesque indentations, made while the clay was soft, for mud predominates in the construction of these walls. Figures of the peacock and their hideous looking idols are often portrayed in colors in the inside of the house. The houses are built around a hollow square, and the floors of the large courts thus formed, are washed with clay, and are kept so nice and clean it is a pleasure to call on them. The houses are more isolated than on the plains, a little group here and there, that can scarcely be called a village.

December 2nd we moved on eight miles to Shahpur, at the foot of the hills on the Ravie river. This road was very narrow; part of the time we were away up in the air with a deep gorge on either side of us, and my companion preferred walking to risking the drive behind old Peter. We stopped at two places on the way, to tell of Jesus and His love. At the first place the house-wife could not be persuaded to sit down for quite awhile, being sure she could not understand us. When we began to sing the Hindoo's favorite bhajan, she drew near, and listening attentively, was soon in tears. She remained with us while we staid, and with several others, heard how Christ Jesus came into this world to save us, because we were unable to save ourselves; two men travelers, who had stopped to smoke, were also much interested, one of them from beyond the river. Shahpur is another Athens for idolatry, but a very lovely place, situated on the last spur of the hills in that direction, with the river washing its base. My letter is already too long to tell you of it now.

We thus spent sixteen busy, but interesting days in the foot-hills of the Himalayas.

LETTER FROM INDIA.

ZAFARWAL, April 21, 1892.

DEAR FRIENDS:—

Our camping season closed very early this year on account of their being no winter rains. We came in the middle of March. It was then quite too warm for tent life. People were already beginning to close their houses during the heat of the day.

Early in October, Miss Corbet took fever, and after being very ill for two weeks, was removed to Sialkot, where she could be near a physician. She is now very much improved, and able to do some teaching, but it was thought best for her to remain at Sialkot, as that is a much healthier place than this. Miss Campbell who went with her to help take care of her, met with an accident while there, which at first, we all feared, would prove serious. But happily she was able to return home early in January. She was not able to go out in the district however, but has been busy on some translations. On this account, my husband and I were alone in the district.

Our first stopping place was Shakrgarh, where we are building a rest house, and where we spent several days preaching. From that we went to the river Rari, to one of our farthest villages, and spent one night. The women there do not know very much, but seem anxious to learn, and came out to service in our tent at night. I am glad to say, that since, we have been able to send a young women there to teach them.

In many places we feel encouraged. Both men and women are improving in Bible knowledge. We have the district divided in circles, with a teacher in each, whose work it is to instruct the people. On our tours, our object is not only to preach the gospel but to examine the work done by these teachers. I was present at only one of the men's examinations. That one took place in our tent one night, and it was very good. They were examined on the first four books of the Bible. One man remarked as they finished the fourth, that they had also studied the fifth book. But it was late after 11 o'clock, and we were tired. So we let them go. Few of the people can read. They are taught orally. The women in some of the villages are quite equal to the men in Bible studies, though it is very hard for some of the older ones to remember. I asked one old woman to repeat the ten commandments, and began to ask her the first one. She turned to me and said, "Mem-Sahib I can not say them *that* way, but I can *sing* them." I replied very well go on. The piece she sang was a bhagan composed by a lady of the C. M. S. mission, from the ten commandments, and consists of eighteen verses. The old woman was quite out of breath when she finished it. She seemed better able to remember by singing.

In another village where they have been careless and indifferent, I found an improvement. They answered seventy questions of Brown's catechism, beside some others on the birth of Christ. I was also pleased to see them looking cleaner, with the exception of one woman, and her three children who were extremely dirty. They did not look as if they had been washed since the the last "rainy season," when they swam and played about in the ponds near the village. They had also sore eyes. I told them to go and wash their faces and come. When they came it was evident that they had wet their hands and rubbed them over their faces, with no better result than to spread the dirt over more evenly.

In one village there lives a woman whose

name is Ruri-Rooree. She is almost blind, but exerts a good influence on her neighbors. Four or five years ago she came to our house with very sore eyes. We kept her a week or ten days trying to do something for her, but they seemed to get worse. We then sent her to Narowal to a good physician. He pronounced them incurable. She returned home discouraged. After a few months we saw her again, and her eyes had healed and she could see a little, just enough to distinguish light from darkness. She was very cheerful and happy and so thankful that she had heard of Christ the Saviour. I was especially pleased with the reverent way she led the women in repeating the Lord's prayer, one night when the young ladies and I met with them for prayer in one of their mud huts. When I visited her this time, her eyes seemed to be improving. She could tell the color of my dress, and that I had no gloves on. She is able now to do her own housework.

MARY E. BARR.

[Miss McCahan writes of the first distribution in girls' school of the Edna Patton Memorial Prize.]

We had a little *jalsa*, (as entertainments of this kind are called here.) The missionaries of our own mission, living in Sialkot were all present except Dr. McKee who was ill. With our last winters reinforcement this made a goodly company of fifteen persons. The native pastor and his wife and a few other native Christians, with the teachers and school girls, all together about one hundred were seated out on the grass in front of our school building. A few Chinese lanterns in the trees and some tables with refreshments made a pretty sight as the daylight faded away.

After singing and praver, Rev. I. D. Shahbaz gave a short address to the girls, and then Miss Given explained very clearly, in both English and Hindustani the object of the Edna Patton Morrison Memorial Prize.

The prizes were then given to the successful girls eight in all, six of whom had a grade of 98, one 95 and one 94. all in Bible study. One class had not done well in their lessons and the highest grade in it was 80, so they did not get a prize but were exhorted to try harder the next time. One part of the prize was not given at this time as there had not been sufficient notice given to give a fair test. It is a prize of five Rupees for the best house work and general deportment. This is to be given at the close of the term just before the summer holidays.

After the formal exercises refreshments were served and the rest of the evening was spent socially. There was music by Miss Martin and singing by the mission ladies and some of the girls.

All enjoyed it, and the girls seemed to be pleased with the result. Several have expressed a determination to take a prize next year.

PAPER READ IN SIALKOT MISSIONARY SOCIETY.

[NOTE.—The following is a translation of a paper read in the local society of Sialkot by Khainu Nisa Shabaz. We thought it might be interesting to your readers to know the feelings of some of our sisters here, and there are helpful thoughts in it for us all. Yours in Christ,

K. M. CORBETT.

SIALKOT, April 5, 1892.]

When God changes the heart of a man or woman, they having received the new birth, from that time they are being prepared for the kingdom of heaven, and are being washed and purified by the precious blood of Christ which cleanses from all sin, and by the righteousness of Christ are being made fit to dwell among the saints of God in heaven.

But why are they not called home to heaven as soon as their hearts are changed? Because they have work to do for others here in this present world; they must bear witness before others as Jesus did, and they being in Christ must show a good example before men, that they may lead them in the heavenly way and living in the world be useful. God manifests his works of love to the world through his people. When the Lord Christ showed the miracle of the loaves and fishes, it is written that he broke the bread and gave it to his disciples that they might give to the people, and they distributed it among the multitude; and it is so to this day, by means of the church of God the bread of life is given to all tribes and nations of the earth. The churches of England and America came to this land of darkness and divided unto us this bread of life, and we sisters who are gathered here to-day can thank God and say that we have found life. Had there not been life in England and America the sons and daughters of those countries never would have come here for this work, nor would they have cared anything about our dark idolatrous land. But when men's hearts are changed they also become useful; if they are not useful they cannot be Christians; having found life no man can remain dead, and those who have found spiritual life have life for spiritual work.

Our Lord went about doing good. The good and welfare of others was food and drink to His soul. Day and night, in season and out of season, he was employed in works of love. We read in the Acts of the doings of His disciples, after He had ascended into heaven, how they walked in the footsteps of their Master. When He was about to ascend into heaven he gave a command, "Go ye into all the world and preach the Gospel to every creature," and this command is in force until this day, not for any particular country or

people, but for every follower of Christ, and every one of us should ask in our own heart, "In how far can I fulfill this command?" No man having found this life can keep silent. When the woman of Samaria found the Spring of Life, she did not keep silent, but went at once and told of Christ.

The first bearer of the glad tidings of the resurrection of Christ was a woman named Mary Magdalene, and it is written that she *ran* to Peter and the other disciples. When the people of other countries found this life they did not keep silence, but they have done and are doing much for Christ. They have established various religious societies, some of which are called Women's Missionary Societies, and by these societies teachers of the Gospel are being sent to this and other countries. And all we—that is we native sisters—that are gathered here are the fruits of the tears of these beloved missionaries which they shed for us from time to time in prayer. That beloved lady and servant of Christ who was the means of bringing me to Jesus was a missionary connected with one of these societies. God sent her that she might be the means of turning souls to Christ. Her labors, her suffering, her bearing of reproach, going from place to place teaching the word of God in love, and her weeping and prayers for me, I never, never can forget.

But I want to impress upon you that that which has life increases; therefore if we have found life we cannot keep from growing. And this is a sign of our growth, that there is a society established here for us native sisters who are present here now. Its chief object is this, that every member may become useful and do good for others. This society is not for ministers nor for ministers, wives, nor for the unmarried missionaries, but for the women of Hindoostan. The foreign ladies are in it to direct us, teach us how to do the work and to help us. Dear sisters, see all around us the thousands upon thousands of heathen sisters from our cities and villages who are in darkness. What, have we life, and will we submit to seeing them in this state of death? God forbid. Women can reach women and teach them the word of God easily. Nor are foreign women teachers enough for our country, and if we remain silent how will the knowledge of God spread? Therefore the object of this society is to make such arrangements that the word of God will be taught to the women of our own country, and every member, besides her customary work, may do something for Christ. It is true that our inclination, our knowledge, our money and pleasure in this is very weak and little, yet, notwithstanding, there is One in whom our weakness is made strength, and that is the Lord Christ. Therefore, looking unto Him, let us go forward, and to strengthen our courage the promise is, "Lo I am with you always, even unto the end of the world.

INDIA MISSION NEWS BUDGET.

The same mail which brought the news of the birth of a daughter to Rev. Mr. and Mrs. Porter, brought also the news of the death of the little one.

The new missionaries, with the exception of the Porters, are among the hills at Dharmsala, still pursuing their studies and learning patience in the management of servants.

Miss Susie A. Young had gathered up a class of children and began teaching them the commandments in Punjab. As their parents work in cholera districts the class has to be given up for a time, lest the disease should be spread by their coming about.

Mr. Fife has been quite ill, but is much improved and on the road to recovered health.

From Jhelum Dr. S. E. Johnson writes:—"While passing to the dispensary one day last week a Hindu gentleman, leader of the Aryas, (a reformed sect among the Hindus), stopped my trap, saying that he wanted to speak to me. He began hurriedly: 'You know I am an Arya; I have given up every worldly prospect that I may help my people. Our men meet every week, read, pray and spend much time in talking about reforms, but we accomplish almost nothing, for when we go home we find our women in ignorance, and though we try we somehow fail to do them any good. I have been watching you in your good work, and, though you are a woman you are doing a work that men cannot do. I am discouraged, but perhaps we have not been working in a right manner. I am convinced if we are ever to accomplish anything as reformers, it will be only when our women are enlightened and ready to help us. Can you help me in any way?' I have promised this Hindu reformer two hours next Tuesday, and may God help me to lead him to Christ, the only true reformer and redeemer."

Miss M. J. Campbell writes from Zarfarwal:—"Nearly every home mail brings the sad tidings of some loved one who has either been laid aside from work, or called away from the world by la grippe. We do not escape from its ravages in this land. The very poor, of course, are the readiest victims. Last week three members of a family of weavers, who live near us, were all down with the disease, the father, mother and eldest child, a daughter, 10 or 11 years of age. Before the father had recovered the mother died and her body was buried. The little girl is still lying very near death's door. Dr. and Mrs. Barr have been very good to them in all their troubles, going often to see them, besides sending food and medicine.

"This morning when Mrs. Barr and I went to the

village, we found the father kneeling beside the child as she lay on her bed of rags in their little mud room, keeping the flies away from her pinched and fevered face. He watches her night and day so affectionately, and said to us: 'If God will only spare her I will be so thankful.'

"Such love and affection shown for a daughter by a father in this land is as rare as it is beautiful and seems worthy of mention."

From West Gujranwâla Mrs. J. H. Martin writes:—"One of the most interesting places in our district is Philoki. The little band of Christians there are trying to raise money to build themselves a church. A native church does not cost much and could easily be built from mission funds; but we wish to teach the people to do something for themselves.

"Perhaps you would be amused to see their collections. A few pieces of money have been given, but their gifts are mostly of grain; some bringing a handful of one kind, and another a few pounds of another kind. It does us good to see their interest in getting a place in which to worship God. We have been with them two Sabbaths since the holidays. On one Sabbath there were five men, one woman and one child baptized. The services were held under a big tree. There were also several women who desired baptism, but they had not quite the courage to appear before so many men. Later they were examined by Miss White, and the next Sabbath seven men and as many women were baptized by Mr. Martin—the women remaining at one side. We are very much encouraged in this little Christian community."

Under date of April 25, Miss Susie A. Young writes:—"A very pleasant communion was enjoyed at the Sialkot church yesterday. On Saturday afternoon Rev. Anderson preached in English, while the native pastor translated for the benefit of the native Christians. The English sermon was highly appreciated, especially by the new missionaries, who hear but very few sermons they can understand. Nine of Miss McCahon's school girls and several others were received into the church.

"Not long ago a little girl was returned to the boarding school, who had been removed by her friends, lest she was being made a Christian against her will. The girl had a Christian brother who had stood firm against great opposition, but it was feared the young girl would apostatize, but Christ's words, 'Those whom thou gavest me I have kept,' were proven true, and now, since she has been permitted to return, she will receive a Christian education, and we trust, be prepared for a useful life."

Also from Sialkot Miss Mame Martin writes of "The great Besaklu mela which is held at the beginning of the wheat harvest. The mela though held at a sacred place of the Sikhs is participated in by both Hindus and Mohamedans.

"Our little party went out to the grounds at about 5 o'clock in the evening. The people had been coming and going all day, and it was estimated that at least a hundred thousand people had been assembled there since the early morning.

"The scene was not so unlike something at home. At least there was the *merry-go-round*, and the *refreshment stands*—such as they were. Here and there were groups of dancers whose grotesque performances consisted of fantastic leaps in the air, dancing or hopping on one foot, alternating with the other apparently as the leg tired out, whirling around, jumping, and keeping a sort of time to the peculiar music, waving their hands over their heads, sometimes using a stick—all help to make the great mela a novel sight, and one of absorbing interest to the natives who take part in it."

Mrs. Fife writes the following of one of the native helpers in the Bhera district:—"Our native Christian worker at Malakeral is a little man of very ordinary appearance; his name is Caleb. After going there he secured a house of two tiny rooms and a few feet of land, all his own. So far he was independent, for Hindus and Mohamedans are not always willing to rent houses to Christians, but the Mohamedan bihisti (water carriers) refused to give him water, and he was forbidden to draw water from any of the wells in the vicinity. His heathen neighbors thought they had the advantage of him, and that they might thus drive him from the place. But he proved equal to the occasion. He and his wife, with their two pair of hands and a few rude tools, dug a well for themselves in one corner of their tiny door yard, striking a good stream of water. Many another man would have given up in despair, but Caleb's pluck will sooner or later receive reward."

Mrs. Caldwell gives the following notes from Gurdaspur:—"A sewing or aid society, composed of the Christian women of our congregation, was established in 1887. While we aim to work the year around, there are some months during the itinerating season when we do not meet as a society, but sewing is done by individuals in their homes. One object of our society is to make some money to carry on our religious work. At one time a communion set was procured for the Gurdaspur congregation. We have also bought scriptural picture cards to help our women in their gospel work. We have lately sent for several copies of Rev. Ulman's book on Catholocism, to enable our workers to give instruction on Popery. Our last meeting was held at the house of Rev. Clements. After opening the meeting with religious exercises, the children sewed rags to be knitted into mats, and the women knotted fringe of towels or did whatever was provided for them. We also considered the propriety of opening a little school for girls in that part of the city set apart for the low caste.

"This society of which I have been writing is separate from our missionary society which meets the first of every month."

Of the mission school for girls at Gujranwala Mrs. Morrison writes: "In this place there is a

large central school having an attendance of 137 scholars, then there are eight branches, with 500 more pupils. During the year, 39 names were added to the roll. In the central school the girls are doing very good work. Their examinations in Bible studies were especially good. Last year our girls gained rupees 60 out of the 100 rupees which were to be distributed throughout the Punjab for the best Bible examinations. The head mistress, Miss Mukerji, a most excellent Christian lady, has long been connected with this school, and she has done a grand work for our mission in India. Her influence does not stop inside the wall of the school room. As her girls go out, they are questioned about Christ, and some of them are teaching their grandmothers. One very encouraging result from such a school is that these girls, many of them wives, can read the Bible for themselves in their own language. In our travels through the district, we meet with very few who can read at all. Such must be taught again and again, and by and by some of the truth will be retained in their minds."

We are sorry not to give longer extracts from this most interesting letter, but the condensing of our two months budget into one has required more or less cutting down, beside the holding over for another time one or two parts. We trust the many friends of foreign work are enjoying these glimpses of the life and work of those in distant lands.

Respectfully,

MARY B. REID, Cor. Sec. Foreign Missions.

Young People's Department.

ROB'S TROUBLE.

"DEAR! DEAR! how I wish there were no heathen," exclaimed Rob Allen, as he threw himself upon the mat at his Aunt Sue's feet.

"Why, Robbie, dear, what do you mean?" asked Aunt Sue, glancing up from her work with an anxious look.

"Aunty, I mean just what I say; I wish there were no heathen."

Rob was a frank, noble-hearted boy. He had lately united with the church and had become deeply interested in mission work, both home and foreign.

He knew that to be a good soldier in the Lord's army he must know something of the service He required of His soldiers. He had been studying the needs of the field and the strength of the enemy and the necessary qualifications of the soldier who would fight against this enemy.

After hearing him repeat his wish, Aunt Sue waited patiently to hear *why* he made such a wish.

"Aunty, these heathen in foreign lands and the people in our own land that make you take the gospel to them instead of coming to the church and getting it as they should are tormenting me all the time. Just now I went down street, intending to buy one of those seventy-five cent balls with part of the money Uncle Joe gave me. You know he said I might do what I pleased with it."

"Well," said Aunt Sue, "I don't see what the heathen has to do with this ball, or money, either."

"Just wait till I tell you, and then you will see," said Rob, blushing. "I had the ball in my hand and was just about to hand the clerk the money when the ball seemed to change into a face of one of the little heathen boys of India, and it seemed to say to me, 'Seventy-five cents would buy so many Bibles to send to our land to tell us all about your Jesus, so that we might get acquainted with Him and learn to love Him, too.' I laid the ball down, and said I guessed I wouldn't take it this morning. I felt so mortified, though. I thought the clerk would think I didn't have any mind at all not to know what I want and then buy it. Now do you see why I wish there were no heathen?"

"But, Rob, this money was your's, given you by your uncle to spend just as you pleased, so could you not have spent it for your ball if that was one of the pleasures you were to get out of it?"

"Yes, I know, Aunty, but——"

"But what, my boy," said Aunt Sue with a smile.

"You know in the Bible it says that 'Christ pleased not himself,' and I think, maybe, if Christ had been in my place this morning he wouldn't have bought the ball either. I'm not sorry I didn't buy it, for I think the money will do more good in my mission box, but I was wondering if I would have to do this way all my life."

With a silent prayer of thanksgiving in heart that Rob was learning in his young years to honor the Lord with his substance, Aunt Sue answered his question Yankee fashion, by asking another.

"Do you think, Rob, that Christ ever asked the question you have asked? His life here upon earth was one of constant self-denial. Day by day He gave himself up to the people around Him, giving healing to this poor, sick body, life to the dead, comfort to the living, bread to the hungry and forgiveness to the penitent suffering one. No rest for himself. When He wanted to talk with His Father in prayer He had often to take the hours of night, when His tired-out body needed rest. Why did He do this, my dear boy?"

"Because he loved us and gave himself for us," answered Rob, softly.

"Then, Rob, when we think of His great love and sacrifice for us, anything we may do for Him seems small indeed. Yet there is another lesson for us to learn in this; can you see what it is?"

"Aunty, do you mean that Christ would have us love the heathen and those who don't know Him in something the same way that He loved us when He came to die for us?"

"Yes, my dear, I do think that Christ intends us to follow His example in the way He *loved*, as well as in other ways. If we love Christ we must love people, and try to save them and make them happy. That is one of the ways we can prove that we are His disciples. God has given us many ways in which to work for Him, but I don't think He has given any better way for our boys and girls of the present day than the mission bands that we find in our congregations. I hope soon to see every boy and girl in our congregation a member of the band. And, Rob, that is some work for you to do for the Master. Be an Andrew in this, 'Go tell your brother that you have found Christ in the Mission Band, and persuade him to come with you and find Him too.'

Just then Aunt Sue was called away and Rob was left to his own thoughts. From the look upon his face one could easily believe that there was a committee of *one* who determined to go to work among the boys of the Hill Side congregation to persuade them to unite with the mission band and thus put themselves in one of the *training* schools of the church to-day.

May God help all the boys and girls to willingly band themselves together that they may become *trained* soldiers in the Master's service, and thus be enabled to do more earnest work in His cause.

M. L. Mc.

BIBLE READING FOR MISSION BAND.

By Miss Margaret L. McAra.

What command did Christ give to his disciples just before He returned to His Father?

"Go ye into all the world and preach the gospel to every creature" Mark 16:15

What qualification did Christ tell his children they needed before they were ready to obey this command?

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

After the giving of the Spirit what promise have we that the gospel messengers will be cared for?

"Lo I am with you always, even unto the end of the world." Matt. 28:20.

What is the message that the missionary takes to those in heathen countries?

"The people which sat in darkness saw a great light: and to them that sat in the region and shadow of death, light is sprung up." Matt. 4:16.

What does Jesus say of Himself as being the Light?

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life?" Jno. 8:12.

What causes this darkness?

Sin has blinded their eyes.

What sweet message of comfort has the disciple for the sinner or heathen?

"God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life."

Concerning this work what does Christ say to each one of us?

"Go work *to day* in my vineyard."

What promises have we that our work will not be in vain.

"And let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6:9.

God also says, "Cast thy bread upon the waters, for thou shalt find it after many days. Eccl. 11:1.

How do we know that we are included among those who are to give this gospel invitation.

"And the spirit and bride say, come. And let him that is athirst say, come. And who soever will, let him take of the water of life freely." Rev. 22:17.

When should we try to obey this command?

"As we have opportunity." Gal. 6:10.

What wonderful promise does Christ give to them who work with Him in making known the "Good news and glad tidings?"

"He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but will confess his name before my Father, and before the angels."

Editorial Department.

THANK-OFFERING.

"The silver is mine, and the gold is mine saith the Lord of hosts."

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Thank-offering from May, 1892, to May, 1893, $182.500.

Question.—What would an extra penny a day from every woman of our church bring into the Lord's treasury in a single year?

Answer.—On the basis of 50,000 women as members, the sum would amount to $182.500.

"He answered our prayer abundantly,
And crowned the work that to His feet we brought,
With blessings more than we had asked or thought.
We stood amazed and whispered, 'Can it be thus?
How wonderful that He hath answered us!'
Oh faithless hearts! Wherefore did'st thou fear?
Why marvel that thy Lord hath kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success."

This number begins the sixth volume of THE WOMEN'S MISSIONARY MAGAZINE. In bringing together the material, and making the calculations for the prosecution of our work, again and again have our hearts been stirred with emotions of gratitude that in so remarkable a degree has the approval and blessing of God been vouchsafed to this part of our denominational work. In the midst of perplexities we have been amazed with the manifold evidences of His presence and help. Our spirits have been humbled as we remembered our unworthiness to be the stewards of such grace. May grateful recognition of the Divine favor in the past prompt each of our subscribers and friends of missions to guard with jealous care this source of gracious influence against any decrease, and the MAGAZINE against every risk of loss or misdirection of *purpose* or *aim*.

INTERNATIONAL MISSIONARY UNION—NINTH ANNUAL MEETING.

"The world goes to Clifton Springs, N. Y., in June." Through the munificent provision of Dr. Foster, who loves the missionaries and has built them a tabernacle—one of the most unique and beautiful structures of its kind in the world—for the home of the annual gathering. Over one hundred missionaries, representative men and women from Assam, Africa; West Coast, Africa; Zululand, Burmah, Bulgaria, China, India, Japan, Italy, Mexico, Syria, Siam and Turkey. They talked and sang and prayed, not only in their own tongue in which they were born, but also in the tongues they have acquired. They told of the glorious oncoming of Christ's kingdom—they talked not of discouragement or difficulties, but of triumphs and conquest. It is a meeting of missionaries for missionaries, those having been on the foreign field alone are members. The number of members after nine years existence is about three hundred and fifty. Sixteen mission fields and twelve Boards were represented, as follows: American Board, 24; Baptist, 24; Methodist, 21; Presbyterian, 18; Dutch Reformed, 1; Established Church of Scotland, 2; Christian Church, 1; Evangelical Church of Italy, 1; Lutheran, 2;

Southern Presbyterian, 1; Canadian Methodist, 2; with several independent missions. The mission work of the world was presented in every form.

Two remarkable meetings in the interest of women's work were held, in which representatives of seven countries spoke upon the platform—seven women whose aggregate term of service reached 225 years. An old lady from Turkey spoke who had spent forty-two years there and whose husband was murdered in the midst of his work, and who expects to return during this year. A young lady from Burmah, the grandchild of a missionary, said her family had given one hundred and thirty years to foreign work. Another from Syria reported eight members of her family now in active service in that country.

One evening was specially devoted to a farewell meeting for those returning to their fields. Thirty-three missionaries were on the platform, each of whom spoke words of parting. Some were leaving children at school, others leaving wives to care for these children, the trembling voice and tears eloquently telling of the struggle. It was a memorable occasion.

So far as we are informed none of our missionaries now in this country were present, though some of them had it in their hearts to be there.

The death of Capt. McDowell, the father of our associate editor and secretary, is not only a public bereavement but has cast a shadow over the Committee. The MAGAZINE had no more interested friend than he, and often did he express gratitude that his daughters could be engaged in so commendable an enterprise. Mrs. Patterson and Miss McDowell have been absent from Xenia during the month of July, seeking for health and strength after long and tender watching by the bedside of their beloved father.

Much interest has been manifested throughout the church in the proceedings of the Women's General Missionary Society, which met in Philadelphia, as shown by the increased circulation of the MAGAZINE, some congregations sending long lists which had never taken it before. This is due partly to the enthusiasm of delegates and partly to greater efficiency in agents.

A larger number than usual of the August issue has been printed. Persons wishing sample copies can be supplied by applying to the treasurer.

A letter from a friend in Galt, Canada, says: "Your MAGAZINE finds great favor in this part of the Queen's dominion."

The "parting service" of the late General Missionary Society was happily conducted by Mrs. Mary Clokey Porter. By some strange fatality the name was omitted in the annual report.

Some tourists in Palestine thought the missionary's house was too expensive. (It is the gift of one individual.) A visitor writes from Mr. E.'s house:—"Our experiences of the country have completely changed my views regarding the house in which I now write this letter. Of course, a smaller and cheaper house could have been built, and *might* have answered the purpose of the mission fairly well *for two-thirds of the year;* but it would be almost impossible for any European missionary to carry on his work here, from June to September inclusive, except with such a house as this to dwell in. Coming yesterday, as we did, from the oppressive heat of the last four or five miles of our ride, when under the burning sun shining out of a cloudless sky, and not a breath of air stirring, it seemed like cruelty to animals to urge our horses to a quicker than funeral

pace, into Mr. E.'s airy and cool hall, what a relief! what comfort! what a delightful change! Everything as plain and simple as can possibly be, but *airy* and *cool*. I can tell you that I, for one, was *thankful*, if ever I was thankful in my life, that I had such a house to take refuge in; and I now think that Mr. E. has done our mission here an admirable service in building such a house."

THE ANNUAL REPORT.

To those desiring information, there is nothing more accurate and, in all respects, more complete than the report of the Women's General Missionary Society, as contained in the July number of the Missionary MAGAZINE. It is hard to understand why any should be slow to avail themselves of what would increase their knowledge of the work being done by the church in the home and foreign field. Single copies 15 cents, post paid.

Address MRS. J. G. CARSON, Treas.

CONTINGENT FUND.

Each local missionary society should have a contingent fund for its necessary expenses, and an additional share in the expenditures of the Presbyterial and General Society. Are not societies ready now to begin this fund for this important work? Some societies say, "if they are expected to give five cents above their regular contribution, they must disband." If the golden rule obtained here as elsewhere, and was as strictly applied, the chief officers would not be left to bear the burden of responsibility; and furnish *also* "the twine, wrapping-paper, postage stamps,etc., needed in the Master's work."

Mr. Wells, missionary in Palestine, said at the assembly of the Free church of Scotland:—"The last thirty years have witnessed, not a change, but a revolution in modern Jewry. Thousands of them are now reading the New Testament and moving Christwards. They are now discovering the distinction between what they call 'Protestantism' and what they call 'Christianity,' and the distinction between nominal and real Christians.

"Very many of them give signs of deep unrest and dissatisfication. At their passovers they have not a whole roast lamb, but merely a shank bone, and they have a roasted egg as a reminder of the rich offerings of their ancestors. That hard, bare shank bone and that poor solitary egg are, as many Jews now feel, affecting symbols of a glorious past, a poverty-stricken present, and a hopeless future. Some ask us if it is not very hard to convert a Jew? We reply it is, but we often find it very hard to convert a Gentile, even when of Christian parentage and in the most favored Christian land. While thankful for some hopeful signs, we must cherish a sacred dissatisfaction with things as they are. This work, like all genuine work for Christ, is a thing of faith, not of sight, and an aspiration rather than an attainment. The chief impression, the burden of my message from the East, is that if this mission is to prosper we must have at home a true revival and a more apostolic type of Christianity. The chief causes of our failure are to be found abroad. Among Jews as among Gentiles, now as in the early ages, men are to be won to Christ by the moral and spiritual splendors of the lives of professing Christians."

Monongahela Presbyterial Society no longer has a special missionary to support, Miss Adella Brown, with a changed name, having taken up a new department of work—*domestic economy*, one outside the Women's Board. Correspondents will please address her in future as Mrs. Adella Brown Ashenhurst, Maghagha, Egypt, American Mission. Monongahela Presbytery is hoping by and by to fill Miss Brown's vacancy with a missionary woman from their own bounds.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT WOMEN'S BOARD. JUNE 1892.

The regular monthly meeting of the Board was held in the second church Pittsburgh, the 1st Tuesday in June, and was re-organized by the election of Mrs. Anna B. Herron, Pres; Mrs. E. J. McPherson, 1st Vice Pres; Mrs. Mary Clokey Porter, 2nd Vice Pres; Mrs. W. J. Reid, Sec. of foreign work; Mrs. E. M. Campbell, Sec. of home work; Dr. C. Jane Vincent, Sec. freedmen's work; Mrs. T. J. Gillespie, Sec. church extension and parsonage fund; Secretary, Mrs. Mary W. Porter, and Treasurer, Miss E. J. Sloan, and five directors having been elected at Convention in Philadelphia, May 1892.

Foreign secretary reports from India; the estimates of the buildings at Bhera and Jhelum, and the medical work being given. The treasurer was ordered to send the full amount $1670 for medical work and $3000 for buildings.

Home secretary reports from Miss Black at Waponitia, Oregon, who gives account of school and of the society of Christian Endeavor at this mission.

Omaha sends short report giving account of general progress of the work. Miss Johnston has made 60 calls during the month, 18 on strangers. The excellent work being done by our women home missionaries has created a general interest throughout the church. Numerous requests have been made by pastors for assistance of this kind.

Miss Williamson, of Indianapolis, reports good attendance at the meetings; had made 160 calls at homes not visited before; left 68 invitation cards where people were not at home.

One thousand dollars was voted to the building fund of Waitsburg Academy on condition that the required sum for this year be raised.

Freedmen's secretary reports, from Henderson, N. C., average attendance at school 100. Realized $19,25 from sale of garments in sewing department.

Miss Dennison reports 160 calls last month.

Adjourned to meet at call of President.

June 13. Adjourned meeting opened with prayer; 8 members present. Treasurer reports receipts since the year closed $904,84; expenses, $1632.45.

Mrs. Mary Clokey Porter was appointed chairman of the Literature Committee. Adjourned to meet July 5th.

MARY W. Porter, Sec.

TREASURER'S REPORT.

Receipts for March, 1892.

[NOTE.—When not otherwise specified the money is from the Ladies' Missionary Society of the place named.]

Foreign.—Garner, $10; West Union, Ind., 5; Boys' Mission Band, 1st Monmouth, 9; Union, Monongahela Pres., 10; North Bend, 10; A friend of India for debt, 5; 2nd New Wilmington, 10; Sharon, 5; Orchard, 4.95; Franklinville, 23; Alexis, 5; Mission Band Alexis, 5; Elmira, 6.50; South Henderson, 10; Smith's Creek, 10; Mission Band, Smith's Creek, 2; Andes, 8.62; West Bethel, 3.60; Southern Illinois Pres., 23; Southfield, 10; Troy, 20; Scotch Ridge, 10; Huntsville, 28.65; Huntsville Mission Band, 10; Silver Creek, 7; Pana, 5; Omaha Central, 13; Dunbar, 4; Ainsworth, 5.

Salaries.—Miss Campbell, Monmouth Pres., $122.50; Miss Embleton, 1st Mercer, 23.60; Miss Smith, Princeton L. M. S., 50; Miss Strang, Southern Illinois Pres., 60; Miss C. E. Wilson, Keokuk Pres., 32.50.

Miscellaneous.—Mechanicstown, Nura Din, Bible reader, India, $66; Portland, Ore., pupil, Sialkot, 25; 1st Pittsburg, Y. L. M. S. scholarship, for Assyoot, 50; 2nd Philadelphia Girls' school for Cairo, 20, Assyoot, 20, Sialkot, 21.45; Galt, L. Aid and M. S., scholarship for Sialkot, 25, and Cairo, 25; Bloomington, Y. L. M. S., scholarship, for Sialkot, 20; 2nd New Wilmington Bible reader, Jhelum, 37.50; East Brook, pupil, Sialkot, 25; 7th Philadelphia, scholarship, Cairo, 50, and Sialkot, 10; 9th Philadelphia, for Sialkot, 12.50, and for Assyoet, 12.50; Octoraro, Assyoot, 10; 1st Baltimore, scholarship, Sialkot, 25; Gerlaw Mission Band, Zenana, Egypt, 1; 2nd Monmouth, Girls' Band, Zenana, India, 7, and Egypt, 7; Stamford Mission Band, pupil, Sialkot, 12.50; Wichita, Zenana, India, 8.

Dr. Johnson's Hospital. India.—1st Omaha Mission Band, $2; 2nd Cedar Rapids, 10.

Hospital Support, India.—Miss Carrie M. Dysart, Wooster, O., $10; Shadyside Mission Band, 5.

Home.—Mrs. Jane G. Dysart, Wooster, O., $7.25; Guinston, 8; 1st Monmouth, Boys' Band, 9; Union Monongahela Pres., 10; 8th Philadelphia, 23; Roney's Point, 7; Alexis, 10; Alexis Mission Band, 5; South Henderson, 7; Smith's Creek, 5; Andes, 8.63; Princeton, 25; Anthony, 5; Southern Illinois

Pres., 18; Southfield, 10; Huntsville, 30; Silver Creek, 6; Ireton, 8; Andrew, 8; Wyoming, 10.25; Park Ave., Omaha, 3; Living Lake, 5; 2nd Washington, 10; 1st Washington, for Salt Lake, 31; Bloomington, 18; 3rd Philadelphia, 20; Franklinville, 23.

Home Salary.—1st Pittsburg, Y. L. M. S., $15; Union Monongahela, 10; Shadyside, Pittsburg, 20; Shadyside Mission Band, 10.

W. S. Indians.—Living Lake S. S., $2.81; Clarence, 5; 2nd Cedar Rapids, 10; Huntsville, 5; De Witt, 8.10.

Freedmen's.—Garner, $10; Union Monongahela Pres., 10; St. Clair, 25; 2nd Cedar Rapids, for Henderson, 10; Alexis 5; Elmira, 6.50; 2nd Monmouth, Girls' Band, 7; Smith's Creek, 3.12; West Bethel, 3; Ninnescah, 12.75; Arkansas City, 3; Southern Illinois Pres., 21; Troy, 5; Park Ave. Mission Band, for Norfolk, 5.50; Northwood, 10; De Witt, 8.10; Park Ave., Omaha, 2; Central Omaha, 13; Living Lake, 15; Ainsworth Mission Band, for Knoxville, 3; 1st Washington, Y. L. M. S., 3; 1st Washington Mission Band, for Athens, 2; Concordia, 5; Sharon, 6; Cuylerville, 6; Roney's Point, 7.

Little Girls' Home, Tenn.—Garner, $10; East Brook, 5; 1st Omaha Mission Band, 2.

Little Boys' Home, Tenn.—1st Omaha Mission Band, $2; Smith's Creek Mission Band, 2.

Industrial Home for Girls, Chase City.—8th Philadelphia, $25; Scotch Ridge, 10; 2nd Washington, Ia., 10.

Church Extension and Parsonage.—Garner, $10; 8th Pittsburgh, 10, also for 33rd street mission, Pittsburgh, 10; and for 2nd Wilkinsburg, 10; 9th Pittsburg, for Spokane, 20; Union, Monongahela 10; Shadyside, Pittsburgh, 30; Colorado Springs in payment on loan, 15; 1st Baltimore, 7; North Philadelphia for Tacoma, 20, and for Seattle 20; Alexis, 5; Alexis Miss. Band for Tacoma, 1.59, for Seattle, 1.60; Elmira, 6; 2nd Monmouth Boy's Band for Seattle, 2.50, for Tacoma, 2.50; Bovina Centre, 6; Anthony 2; Ninescah Miss. Band, for Seattle, 1.35; Arkansas City for Seattle, 5, and Tacoma, 5; Southern Illinois Presbytery, 6; Troy, 5; Silver Creek, 8.90; Park Avenue, Omaha, 2; 1st Wilmington, 8.55.

Ministerial Relief.—Garner, $10; Cedar Rapids, 7; Alexis, 1.59; Wichita, 4; Arkansas City 3; Southern Illinois Presbytery, 6.

Orphans' Home Allegheny.—Ellison, 20; Union, Monongahela Pres., 10; Smith's Creek Missionary Band, 2..

Children's Memorial Hospital Allegheny.—Union. Monongahela Presbytery, $10; Shadyside, Pittsburgh, 5.

Aged People's Home.—Mrs. James G. Dysart, Wooster, O., 5; 1st Santa Ana, Cal., 60; 2nd Brooklyn, 25; Smith's Creek, 3.10; Southfield, 10.

Life Membership in W. G. M. S.—Mrs. Jane G. Dysart, Wooster, O, $25; Mrs. J. M. Brown, Wheeling, W. Va., 25; Miss Jennie B. Wallace, Sewickley, Pa., 25.

Contingent Fund W. G. M. S.—1st Santa Ana, Cal., $7.25.

Receipts Received.—1st Monmouth, Ills., on salary of city missionary, $22: 2nd Monmouth, Ill., on salary of city missionary, 12.

E. J. SLOAN, Treasurer.

MEETING OF BOARD OF DIRECTORS OF THE W. G. M. S.

The Board held its regular monthly meeting July 6th, 1892, in the usual place, 2nd church, Pittsburgh. Eleven members were present. Foreign secretary reports from India. The instruments of Dr. Johnson are to be paid for by Westmoreland Presbytery. The marriage of Adella Brown has left Monongahela Presbytery without a special missionary in the foreign field. Miss Johnson is making preparations for her departure for Egypt.

Home Secretary reports from Miss Williamson, Indianapolis; average attendance at Sabbath school, 45. Has been appointed Superintendent of S. S. Reports the heat very great.

Miss L. W. Johnson, Omaha, reports 36 the average attendance at Sabbath school; number enrolled, 82. Slight increase in attendance. Expects to have a Sabbath school entertainment.

Warm Springs, Oregon. Mr. Speer reports the saw mill progressing. Ground for the building has not been alloted by the agent. The action of the Board in granting $500 to Waitsburg Academy was reconsidered and $1000 voted for this institution.

Church Extension and Parsonage Fund. Secretary reported payments on notes, &c.

Treasurer reports receipts $2149.71, expenditures $6164.70. The thank-offering account to close August 1st, 1892. All sums received after this date will be credited on next year's account. The Board was requested to send representatives to the Synodical convention, to be held at Conneat Lake. The secretaries of the several departments of work were appointed to attend and present the work of the society.

Freedmen's Secretary reported from Miss Dennison: Has made 135 visits; a young lady visited during an illness, has joined the church. Miss Wallace has returned to Knoxville after a very successful trip. In response to frequent requests by the Freedmen's Board for assistance in building a dormitory for boys and making needed improvements at Knoxville, the Board voted the sum of $2500 (two thousand five hundred) for this work.

The Executive Committee was appointed and consists of the officers of the Board, with the addition of Mrs. Dr. McMillan and Mrs. H. C. Campbell.

The Executive Committee were authorized to correspond with The Young People's Society with a view to having it take up a special work, the support of a missionary at Salt Lake City. Adjourned to meet Sept., 1892.

MARY W. PORTER, Sec'y W. B.

THANK OFFERING.

The division of the thank-offering of 1892 is as follows: 1st all specially designated sums to be paid as designated.

2nd. As the Board of Church Extension is in need of funds, one thousand dollars to be placed to this account.

3rd. The remainder to be equally divided among the 5 Boards, viz: Foreign, Home, Indian, Freedmen and Church Extension. Thank offering total, $9780.00; specially designated, $761.64.

PROGRAM FOR MONTHLY MEETING.

Sing Psalm 100, L. M.
Prayer.
Sing Psalm 93, S. M.
Prayer.
Sing Psalm 19, 5-7, H. M.

Bible reading—THE WORD.

1. Is truth—I Kings, xvii: 24; Psalm cxix: 142-151; Eccl. xii: 10; Isaiah, xxv: 1; xliii: 9; Dan. x: 21; John, xiv: 6; xvii: 17.
2. Is Pure—Psalm xii: 6; xix: 8; cxix: 140; Prov., xxx: 5.
3. Is Tried—II Samuel, xxii: 31; Psalm xviii: 30.
4. Is Precious—Psalm cxxxix: 17; cxix: 14-16; xcvii: 113, 119, 127, 159, 167.
5. Enlightens—Psalm xix: 8; xiii: 3; xxxvi: 9; xliii: 3; cxix: 105; Prov. vi: 23.
6. Sanctifies—Psalm cxix: 11; John xv: 3; xvii: 17; Eph. v: 26-27.
7. Saves—Acts xiii: 26; Rom., 1: 16; Eph., i: 13;

II Tim., iii: 5.

8. Should be made a subject of daily study and meditation—Dout., vi: 6-9; John, v: 39; Acts, xvii: 11.

Sing Psalm cxix, 31-34.

Respond to roll call with text appropriate to sub-subject.

Repeat Lord's Prayer in concert.

Adjourn.

EMMA CALHOUN,
Indianola, Ia.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUES.—Does the annual report of the Women's General Missionary Society pay, and what is the best way of meeting the expense of publishing it?

QUES.—How should the General Missionary Society be entertained? This question is asked because a goodly number feel that the entertainment given heretofore has been too elaborate and expensive.

QUES.—What preparation should delegates and societies make for the general meeting, and when should it begin?

QUES.—Should not more attention be given to city mission work both by congregations and the church in general?

SUGGESTION CORNER.

Some idea of the difficulties of city evangelization may be gotten from a statement by the President of the Methodist Church Extension Society, that within one square mile of New York City there are 20,000 people, nineteen-twentieths of whom are foreign-born and speak thirty different languages. Yet no work is more important just now than that which needs to be done in our great cities, if they are to be saved for Christ. The real heathenism that is found in many of them is appalling. One of the most hopeful of recent movements is that which looks toward the regeneration of the slums. In London, and now in New York, there has been an arousing of the people which promises much. The work should go forward until all the cities have been cleansed. One of the saddest things about the slums is that they are fed from the churches and Sabbath-schools and from Christian homes. The people there have fallen out and have drifted downward to where they now are. Many of them have memories of better days, even of holy things. In our prayers at the monthly concert the efforts to evangelize our cities should have a place.—*Mission Review.*

"She hath done what she could." What she could, not what she could not do; not what she thought might be done; not what she would like to do; not what she would do if she had more time; not what somebody else thought she ought to do; but what she could. W. A. SHIPMAN.

GIVING TO THE LORD—BY A MISSIONARY NOW IN THIS COUNTRY.

I have often thought how careless and thoughtless we are in presenting our offerings for the Lord's work. We no doubt think too much about giving to the Boards of the church, but not enough about giving to the Lord. We give without considering it as a part of worship, and often without asking God's blessing upon it.

Not long since, while worshiping with one of our large city congregations, I had the privilege of witnessing something which I had not even heard of before. After the collection had been lifted by the elders and deacons, the money was laid on the table before the pulpit, and the congregation revently stood, while the pastor asked God's blessing on the offerings now presented to the Lord, to help carry on the work both in this land and in foreign lands.

Would it not be a good thing if others would follow the example. Deut. 26: 10; "And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God." And Ps. 96: 8-9, and Mal. 3: 10.

PROBLEM IN HOME MISSIONS.

(NOTE—The object in presenting this problem in Home Missions is as a review of the lessons prepared by the committee during the past few months, and for the sake of *fixing* upon the *minds* of the children, data received during the study of these lessons.

The leader should proceed to work this out step by step on the blackboard, calling on the children for the answers to the questions.

Slips containing questions might be distributed several days before the meeting, so that each one may have time to look up the answers. The answers will all be found in recent numbers of the Magazine, beginning with January.

MRS. E. J. STEVENSON.

PROBLEM.

To find the number of scholars in the Sabbath Schools of our Home Mission Stations:

Take the number of letters in Home Missions, and add the year (——) in which the first home mission society of the Associate Reformed church was organized. Add the year (——) in which our United Presbyterian church was organized by the union of the Associate Reformed and Associate churches.

Subtract the number of working days the committee of missions meet before the General Assembly. Subtract the number of congregations (——) east, and — west of the Mississippi.

Add the number of stations (——) that received aid from the Mission Board in the past few years.

Multiply by the number of members (-) who compose the Board of Church Extension, after it has been divided by the term of years (-) each member serves.

Add the difference between the amount received (———) and the amount expended (——) by this Board the last year, omitting the cents. Subtract this from the amount (———) of the appropriation for the year. Subtract the year (——) in which a fund was established for aged, infirm ministers.

Add the number of letters required to spell the city (———,) in which this board has its headquarters.

Subtract the average salary (——) of our United Presbyterian ministers.

Add the year (——) in which the Freedmen's Board was organized.

Divide by the number of letters (-) required to spell the color of the people helped by this Board. (Omit all fractions.)

Add the year (——) in which these poor people were brought to this country as slaves. Add the number of mission stations (-) now established.

Divide by the number (-) of congregations. (Omit fraction.)

Subtract the total membership (——) of these congregations.

Add the number of pupils (———) enrolled in the day schools.

Subtract the number of ministers (—) and teachers (—) employed. Subtract the number of industrial schools and homes for children. (-)

Add 24 to the number of congregations (—) under the care of the Board of Church Extension, reported to be with a church building.

This will give the exact figures in answer to the question at the top of the page. The names of those who work this problem will be published in Magazine.

IMPRESSIONS OF THE ANNUAL MEETING W. G. M. S., HELD IN PHILADELPHIA, MAY 1892.

BY ANNA M. ALLEN.

Mrs. Elliott, in behalf of the ladies of Philadelphia, gave a very warm welcome and we felt that we were among friends. The address of our president, Mrs. McCrory, should inspire every woman in the church to be more loyal to the work that has been intrusted to her.

The Missionary Society has become an important factor in the army of the Lord, and is doing a work which might remain undone. In our denomination the missionary society is the open door through which 20.000 women have stepped from the passive into the active service of Christ.

It did us good to have so many of our missionaries present; it brought them closer to us, and as they go back to the field of labor we cannot but be more deeply interested in their work. Several of the missionaries present gave a short talk on their work.

The Women's Board and the Magazine Committee should have a warm place in the heart of all women; they certainly are filling responsible positions and we should show our appreciation of their work of love by helping them in every way that we can. We hope the committee appointed on finance may be able to devise liberal things so that our western sisters may be able to attend the annual meeting.

From the Secretary's report we notice that the contributions during the year just closed were larger by over $3.000 than the preceding years. This is encouraging, and while the women of the church have done well, yet there could be still greater things done for the "Master."

We hope every woman will become interested in the project of raising a $75.000 thank-offering. We can do it if we all commence the work with a will. Just think, my dear friends, of the number of missionaries that could be sent out to work for Christ with that amount of money in the treasury. Let us work and pray for it. The call comes from Egypt for four men missionaries. India is calling for more workers. Twelve young ladies have offered themselves for the Home work, but we have not the means to support them.

The thank-offering service was very impressive. As each Presbytery was called, the delegate came forward and presented her offering with an appropriate scripture text, and how we rejoiced when the total amounted to over $9000. When we heard the reports of missionary societies in the foreign field and of the thank-offering of our sisters over there, we felt as if we were not thankful enough for Gospel privileges in our Christian land.

The devotional exercises were helpful, and the peace and harmony that prevailed during the entire meeting was pleasant.

The question came to my mind, could we not have more time for our meetings? Let us have a three days session instead of crowding business and papers as had to be done at the last session.

The report of the United Presbyterian Association was listened to with marked attention. Three great charities of our church.

God has crowned all these enterprises in the past with his presence and blessing, and through these institutions may the orphaned, the sick, and the aged, find a true home.

We were impressed with the number of young lady delegates present. While we do not wish any who are a little farther on in life's pathway, to lay down the work, (for we need all the workers,) yet we are glad to see many of the younger preparing to fill places of usefulness.

Very earnestly did some of our women plead for the training of our boys and girls for Christ and his work.

Satan never yet lost *his* opportunity. Why then let him have their best years and then try to win them back? Rather begin early to train them in Christian work, and let their *whole lives* be consecrated to the service of Christ.

As our Board now has leaflets for sale, we hope that all may make use of them and scatter them with a liberal hand, using them in the societies, bands and in the visits to the homes.

Much interest was shown in the reports from the foreign, home, and freedmen's work. When we think that 250 million women depend for the Gospel upon the women of the Protestant church of America, we are led to ask, what is the church doing to give the Gospel to the heathen? Out of every 5000 church members in Christian lands, only *one* goes as a missionary.

Dr. Duff, the great missionary hero, said, "The church is playing at missions."

Our motto should be, "The world for Christ and Christ for the world, in this generation."

W. M. S. of 1st Ohio Presbytery met at Hamilton, May 19th. A larger number of delegates and visitors than usual were present from the local societies.

Devotional exercises were led by Mrs. Belle Elliott, Mrs. Dr. Brittain and Mrs. J. A. Shannon, respectively. Papers were read by Miss Josephine Gray, Miss Ida Douglass, Mrs. Anna A. Perrin, Mrs. M. R. Hume and Miss Lizzie Allen. These were of more than ordinary interest and contained many practical ideas, Miss Katie Laurie's reading, of "Mrs. Larrebee on Home Missions" was enjoyed. Miss Anna Y. Thompson's letter, and the address of Miss Ella O. Kyle in the evening, made our hearts go out toward our mission in Egypt and the missionaries. Certainly our missionaries are a busy people. Can not we at home do more? Mrs. French's report of W. G. M. S. was very fully written.

Delegates to the next annual meeting of W. G., M. S: 1st Princ., Miss Mary Scouller; 2nd, Miss Fannie Caldwell; 1st Alt., Mrs. Braffet; 2nd Alt., Miss Emma McClellan.

Officers for the present year are Mrs. M. B. Elliott, Pres't; Mrs. Jannette French, Vice Pres; Clara J. Brown, Rec. Sec; Miss May Conkle, Cor. Sec; Mrs V. A. Brown, Morning Sun, Treasurer.

Action was taken concerning the closing of the Columbia Exposition on Sabbath and the prohibition of sale of liquor on the grounds.

At the close of this meeting the almost universal expression was "This has been *the best* meeting we have ever had."

Adjourned to meet in Oxford, 1892, at call of Executive Committee.

CLARA J. BROWN, Rec., Sec.

The Women's Presbyterial Society of Colorado, held a very pleasant and profitable meeting at Colorado Springs, April 13th. The opening devotional exercises were conducted by Mrs. H. H. Bell; subject, "The out-pouring of the Holy Spirit." Delegates were present from all excepting one society. Pueblo ladies have, during the year, organized both a society and a band. Encouraging reports were given. In the five congregations we have five societies with 149 members. 75 copies of the Magazine taken. Six bands and two young ladies societies. The following officers were elected for the ensuing year.

Pres. Mrs. J. A. Duff, Greeley; 1st Vice Pres., Mrs. J. L. Hervey, Pueblo; 2nd Vice President and Treasurer, Mrs. Theo. Howard-Smith, Denver; Rec. Sec., Mrs. W. S. Sloan, Denver; Cor. Sec., Miss Etta McCreery, Greeley. It was regretted that Mrs. J. A. Ferguson was prevented from being present to give the President's address. Mrs. Stanley, Vice President, was in the chair. An excellent paper prepared by Mrs. Howard-Smith, of Denver, giving "A Brief Review of the Mission Work of Our Church During the Past Year," was read by

the Secretary, Mrs. K. M. Brown. Mrs. H. H. Bell gave us an interesting and practical talk on "How to Conduct a Ladies Missionary Society," A conversation followed. Mrs. Bell ably answering questions. Many good suggestions were given by the members. We were highly favored by having with us Miss Maggie Smith, of Egypt, who told us of the organization and work of missionary societies in their country. These were especially organized for Christian workers, who so much need each others counsel, advice and experience. The report of some of the natives giving one sixth and one-fifth of their yearly income to the Lord's work, certainly is a rebuke to us. The delegates reported that local societies, with but one exception, were not in favor of Omaha memorial, but desired that the meetings might be held one year with the eastern ladies, the next in the central part of the church, and the third year in the west.

In the evening Miss Smith gave an interesting address on the Sabbath-school and the village work in Egypt. A paper on "What is Christian Work?" was read by Miss Clara Murray, of the Young Ladies Society of Colorado Springs. "Some Reasons for Christian Work" were ably presented by Mrs. John Gordon, of Loveland. "The Rewards or Blessings of Christian Work," by Mrs. J. A. Duff, of Greeley. An entertaining exercise, by the little girls mission band of Colorado Springs, closed the program.

The hearty thanks of the society were given the sisters of Colorado Springs tor their kind entertainment, and all felt grateful to Miss Smith for her presence and helpful words.

ETTA MCCREERY, Secretary, Greeley, Colo.

The Women's Missionary Society of Pawnee Presbytery met at Mission Creek, Nebraska, Thursday, April 21st, 1892, at 10:30 a. m. Mrs. R. J. McCready, retiring president, opened the meeting with devotional exercises, after which the President, Mrs. S. S. Stewart, occupied the chair. Nineteen delegates, representing ten societies, were present. Address of welcome, by Mrs. Lizzie Speer, was ably responded to in the address of President Mrs. Stewart. Interesting letters from Miss Marion Embleton, of our India Mission, were read by Mrs. O. S. Morrow. Afternoon session opened with devotional exercises led by Mrs. James Duncan. The following officers were elected: President, Mrs. O. S. Morrow, Lincoln; Vice-President Mrs. T. H. Allison, Superior; Recording Secretary, Mrs. J. H. Morrison, Mission Creek; Corresponding Secretary, Miss May Anderson, Pawnee City; Treasurer, Mrs. W. H. Dick, Liberty. A Bible reading was conducted by Mrs. F. Johnson; subject: "Hindrances in the Way of Possessing High Attainments in The Christian Life." After discussing the Omaha Memorial, the Society voted in favor of the annual meeting. The society preferred the minutes of General Convention printed in pamphlet form. Paper from Wilsonville, "The Field is The World." Recitation by Miss Hattie McCrea, "Giving to Missions." Paper from Parks, "Our Work." Select reading, Mrs. A. Law, "Striving to Win Souls," Paper from Windew, "Let Your Light Shine." A paper, "Work For Christ, What It Includes," by Mrs T. H. Allison. The society adopted the following resolutions:

RESOLVED 1st. That gratitude is due to the great King and Head of the church, for what has been accomplisaed in this land of Christian work, during the past year.

RESOLVED 2nd. Whereas we find the divine warrant for thank-offering in God's word to be among the recognized and accepted tributes of His people in worship, and that the very name thank-offering, implies complete freedom and shows that this sacrifice was regarded not a duty, but a privilege. Therefore, be it resolved, that we recommend each local society of this Presbytery to the observance of the day appointed by the Women's Board for this thank-offering service.

RESOLVED 3d. That whereas the command has been given to us, "train up a child in the way he should go, and when he is old he will not depart from it," therefore, be it resolved that we recommend each society to organize a Mission Band to be auxilary to the ladies' Missionary Society, and a leader be appointed to take charge of snch organization.

RESOLVED 4th. That we hail with thankfuiness and delight the auspicious work of restoring the Sabbath to its proper place in the affections and lives of the people of our land, and that we hope and pray that by the hearty co-operation of all Christ's followers in our country, the time may soon come when rulers and the people of this great nation will "remember the Sabbath to keep it holy."

RESOLVED 5th. That the Ladies' Presbyterial Missionary Society, of Pawnee, now in session at Mission Creek, Neb., respectfully petition the managers of the Columbian Exposition that they close its gates on the Sabbath, and prohibit the sale of intoxicating liquors on the grounds.

RESOLVED 6th. That we extend a vote of thanks to the ladies and friends of Mission Creek, for their generous hospitality and kindness bestowed during our stay among them.

Dr. Duncan and Rev. Stewart favored us with a few encouraging words, thus closing a very profitable meeting. Adjourned to meet at Superior, the first week in October, 1892.

LIZZIE M. BARR, Secretary.

The Women's Missionary Society of Butler Presbytery met in 13th annual convention at West Sunbury, May 4th and 5th, 1892. Miss Mary Boyd, of Freeport, presided. A fair representation of delegates answered at roll-call. Papers relative to our missions and missionary work were read, and an increasing interest in the work was manifested during the entire session.

The children's hour was worthy of note. The little folks deserve much credit, and the hour was truly refreshing.

The evening session was principally devoted to a lecture on India by Miss Emma D. Anderson, a returned missionary. The lecture was profusely illustrated by panoramic views of India and the great work to be done there.

The thank-offering amounted to ninety-five dollars and thirty five cents; Fairview taking the banner, giving twenty-six dollars, and Freeport next, giving twenty-three dollars.

The following officers were elected for the ensuing year: President, Mrs. J. C. Gilfillan, Centreville; 1st Vice President, Mrs. J. A. Clark, Prospect; 2nd Vice President, Mrs. Sherard, Fairview; Recording Secretary, Mrs. Sadie Leslie, Buffalo; Corresponding Secretary, Mrs. Ada Martin, Grove City; Treasurer, Mrs. S. M. McKee, Butler; Manager W. A., Mrs. Emma Wilson, Fairview; Delegate to Gen. Con., Mrs. J. A. Clark, Prin.; Mrs. Sherard, alternate.

Convention adjourned to meet at Grove City, 1st Tuesday, May, 1893.

The good people of West Sunbury have the thanks of the ladies for the kindness shown them, and all went home feeling that it was good to have been there. SADIE LESLIE, Secretary, pro tem.

The society held a pleasant and profitable meeting in Welda, Kansas, May 3 and 4. Nine societies were well represented, and three "Willing Workers." Reports from the various societies were generally that of progress and encouragement.

Opening devotional exercises by the President. Paper, "Baptism of the Holy Spirit on Our Meetings," by Emporia. "Our Attitude to Reform

Work," Garnett. "Sow Bountifully," Greeley. Leaders of Devotional Exercises, by Richmond. Bible reading, "For Thy Name's Sake," Ottawa. "Value of Little Things," Lyndon.

Society voted against Synodical meetings, but requested Mrs. J. M. Carson, of Richmond, to prepare and read a paper on "Methods of Personal Work," on missionary day at Synod, to be held in Ottawa Park in August.

The Omaha Memorial was discussed and the expression of the society was in favor of the annual meeting; it also wished that the General Convention meetings be distributod through the eastern, central and western portions of our country.

Owing to the late time of our meeting, no one felt they could arrange to attend the General Convention at Philadelphia.

It was our pleasure to have with us a returned missionary, Miss Maggie Smith; her mother also, and two sisters were in attendance.

Pres. Mrs. J. E. Craig, Welda, Kan., Secretary, Mrs. J. M. Speer, Olathe.

Adjourned to meet in Americus, the last Wednesday of April, 1893. SECRETARY PRO TEM.

The Ladies' Missionary Society of Southern Illinois Presbytery held its semi-annual meeting in Grand Avenue church, St. Louis, Rev. J. W. Ashwood, pastor, and was opened by an address from the president, Mrs. R. C. Monteith. Delegates from fourteen societies were present and a spirit of devotion and earnestness was manifested. Mrs. Elliott, opened by conducting a most interesting and profitable bible reading on "Conditions of success in Prayer." The paper read by Mrs. J. W. Wier, of Sparta, impressed upon all the importance of humility and the need of earnestness in whatever work we may be called. The thank-offering service was conducted by Miss Jennie Jamison, of Coulterville and responded to liberally. As each delegate presented her offering with a portion of scripture, our hearts swelled with gratitude to Him from whom all blessings flow. The subject of change of time of general meeting was discussed and it was found that the majority of the societies favored time of meeting as heretofore. The matter of paying delegates expenses to general meetings was considered and each society requested to pay two dollars annually to this fund; also, that each member be taxed 5 cents to liquidate present indebtedness. The desire was expressed by those present that the minutes of the general meeting be published in Missionary Magazine. The election of officers resulted in the following: President, Mrs. J. W. Weir, Sparta, Ill; Vice President, Miss Susan Mahaffy, St. Louis; Recording Secretary, Mrs. J. W. Ashwood, 3632 Forest Park Bonlevard, St. Louis; Corresponding Secretary, Miss Jennie Jamison, Coulterville, Ill; Treasurer, Mrs. F. R. Crothers, Sparta, Ill; Pres. Agent for charity institutions of church, Miss Hannah E. Davis, 3929 Dickson St., St. Louis. Mrs. J. W. Ashwood was appointed delegate to general meeting and Mrs. J. K. Montgomery, alternate. Invitation from Bethel as place of next meeting was accepted.

In the evening a very enjoyable joint meeting was held with Presbytery. Recitations given by Misses Ida Cummings, Ma Dell Frazier, of Sparta and Miss Maggie Stewart, of St. Louis. The conference on the use of our talents was opened by Mrs. Richie, of Oakdale, and discussed by a number of members present. Rev. J. K. Montgomery pronounced the benediction and the meeting adjourned to meet again at the call of the executive committee.

Dear sisters we enjoyed your presence among us. We thank you for the good cheer you brought and trust that the Lord of the harvest may grant a rich blessing on our meeting together.

HARRIET M. ASHWOOD, Sec.

The Womans Presbyterial Missionary society of San Francisco presbytery met in Castroville, April 13, 1892. Two sessions were held; first, a business meeting at the parsonage where reports were heard and officers elected, and later a public meeting in the church. The exercises were interesting, and we trust will result in good to the cause. Perhaps our eastern friends do not realize some of the difficulties attending the work on this coast, not the least of which is traveling one hundred and fifty miles and expending twelve or fifteen dollars to attend the meeting. MRS. W. W. GORDON,

Sec'y Pro tem.

The Woman's Presbyterial Missionary Society, met at Los Angeles, March 30th, 1892, at 7 p. m. The first hour was given to the young people, Miss Jamison presiding; after singing and prayer, Miss Wilson, of Xenia, O., read a paper on the subject, "Search the Scriptures;" Our "Work" an acrostic of Bible verses, giving us the words Home and Foreign Missions was given by the "Cheerful Workers," of Los Angeles; was followed by a recitation well rendered by Miss Effie Caskey; a paper by Miss Ada McHenry, of Santa Ana, subject, "The Alabaster Box," was read by Miss Boone; followed with a recitation by Miss Alice Kirk; our president, Mrs. H. W. Crabbe delivered an address, and at its close, introduced Rev. J. C. Fletcher D. D., who gave a lecture on "Our Egyptian Mission."

Thursday, 9 p. m., the second session convened, and six delegates answered to roll call; the meeting opened with devotional exercises led by Mrs. Caskey; Nominating Committee, Committee on Omaha Memorial, and Committee on Resolutions were appointed; a paper, subject, "The Field, the Workers, and the Work," by Miss Effie McFadden, of Santa Ana, read by Mrs. Hawk, of Los Angeles; a paper by Mrs. Read on "How can we increase our efficiency as workers," followed by a discussion; Mrs. Crawford, of Wildomar, then read a paper on "What a mission church can do for missions;" Miss Mollurkin, of Pasadena, read a paper by Mrs. Stewart, of Pasadena, on "How to push home missions"; the "Union Home for Chinese women," to be located in Los Angeles, was spoken of by Mrs. Crabbe, who urged the societies to do what they could for its support; a paper "Women's work" was read by Miss Boone; after prayer the meeting adjourned.

3 p. m.—After singing and prayer the reports of committees were heard, and the nominating committee presented the names of the old officers for re-election. The same were elected; the committee on Omaha Memorial presented a resolution in favor of an annual meeting, accepted; Miss Wilson spoke in favor of the memorial: Wildomar and Santa Anna presented invitations to the society to meet with them next year; the invitations from Wildomar was accepted.

Mrs. H. W. Crabbe was appointed delegate to the meeting of the Women's General Missionary Society. It was moved and carried that an invitation be extended to the Woman's General Missionary Society to meet in Los Angeles, May 1893. It was decided that measures be taken for the holding of a synodical meeting of the Missionary Societies of the Pacific Coast in the fall. Miss Wilson gave an address on the Home Mission work in Omaha, Miss Rink followed with a paper on co-laborers. Society adjourned after prayers to meet in Wildomar, March 93.

MRS. H. W. CRABBE, Pres.

MISS A. J. BOONE, Sec.

RESOLUTIONS.

NEW ATHENS, O., July 2, 1892.

We are sorry to record the death of Grandmother Cramblet, the oldest member of the New Athens Missionary Society, which occurred May 15, 1892,

in the eighty-eighth year of her age. We extend our sympathy to her family, especially her aged partner, with whom she was happily united for more than sixty years; also to her children who tenderly cared for her, especially a son, who for about twenty years provided for his parents' wants. It was remarked by her pastor that the presence at church of those old people on Sabbath could always be depended on, unless providentially hindered. The same remark may be made of her attendance at the missionary meeting, and her monthly contribution of ten cents could always be counted on. Though poor in this world's goods, she was rich in faith, and is now joint heir with Christ, as testified by her daily walk as well as by her peaceful death. COMMITTEE.

Action of the Women's Missionary Society, of Shenango congregation, on the death of Mrs. Mary Glenn.

WHEREAS, God in his providence has removed one of our oldest and most worthy members,

Resolved, That in this dispensation we recognize the hand of Him who doeth all things well; for while we sorrow, we are confident that our loss is her eternal gain, and that she has entered on the rest that remaineth for the people of God. At the same time we bear testimony to her quiet Christian life and her zeal for the Master's cause.

Resolved, That we extend our heartfelt sympathy to the husband and daughter, and commend them to the care of a covenant keeping God.

MRS. PERRY MARSHALL,
MRS. M. B. PATTERSON,
MRS. S. LIVINGSTON, } Com.

A tribute of love by the Women's Missionary Society of the United Presbyterian church of Mansfield, Ohio, on the death of Mrs. Finney.

God, who doeth all things well, has again called home another of our number. May we bow in humble submission to His holy will, and hear His voice saying unto us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

May we improve the time while the day lasts, and have more earnestness in the Master's work.

Mrs. Finney was a cheerful, quiet and unassuming Christian, and one that will be missed in church and home.

Jesus says: "What I do thou knowest not now, but thou shalt know hereafter."

Mansfield, Ohio. By order of Society.

Action of the Ladies' Missionary Society of Biggsville, Ills., in regard to the death of "Aunt" Margaret Young, which occurred Nov. 12th, 1891.

We, as a society, desire to express our feeling in regard to one whom God in his providence has called from our work to her rest; one of our first and most worthy members; one who, when health permitted, was present at all of our meetings. Therefore, in token of our high esteem for her and the loss we feel in her departure,

Resolved, That the society has lost a willing and liberal supporter; that her presence, liberality and devotion in our meetings, be an example to others around us.

MRS. LIZZIE COWDEN.
MRS. MARY MCKEE. } Com.

Resolutions on the death of Mrs. Samuel Kevan, a member of the Ladies' Missionary Society of the U. P. church of Hookstown.

WHEREAS, It has pleased our Father in heaven to call home another of our members.

Resolved, That we heed the admonition "Be ye also ready," and in this dispensation we feel called upon to renew our diligence in the Master's work.

That as a society we deeply feel the loss of one who, although deprived of the privilege of attending meetings on account of afflictions, was ever ready with her contributions, and to help in good works.

That we extend our sympathy to the bereaved husband and children.

MRS. AMANDA BLYTHE,
MRS. BELLE S. BRYAN. } Com.

A tribute of affection from Women's Missionary Society, of the United Presbyterian church, of Verona:

In memory of Miss Margaret Clements, whom it pleased our Heavenly Father to call home on Feb. 11th, 1892.

We desire thus to bear testimony to the beautiful Christian character of our aged friend. Though an invalid from infancy and unable to attend our meetings regularly, still interested in her Master's work, we had her earnest prayers and sympathy.

WHEREAS, Our beloved sister and faithful worker has responded to the welcome call, "Come up higher," we bow in humble submission to the all-wise Father who has taken home his child.

Resolved, That while we miss her presence we cherish her memory. Patient in suffering, bright and cherful in spirit, she has taught us many lessons of faith and love.

Resolved, That we tender our love and sympathy to the relatives and friends who so tenderly cared for her, and commend them to the loving Saviour whom she served, and with whom she is.

Resolved, That a copy of these resolutions be sent to the family of the deceased, a copy be placed on the minutes of this Society, and a copy be published in the Women's Missionary MAGAZINE.

MRS. W. S. NEVIN,
MRS. S. E. BARTHOLOMEW, } Com.

Notices.

ALL REMITTANCES OF MONEY AND LETTERS CONTAINING NAMES OF NEW SUBSCRIBERS, OR CHANGES OF ADDRESS, SHOULD, WITHOUT EXCEPTION, BE SENT TO MRS. J. G. CARSON, XENIA, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, and sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the manuscript.

We ask of our subscribers four things.

First, that energetic canvass be made by one officially appointed by your missionary society, who will faithfully present the claims of the MAGAZINE to every woman in the congregation.

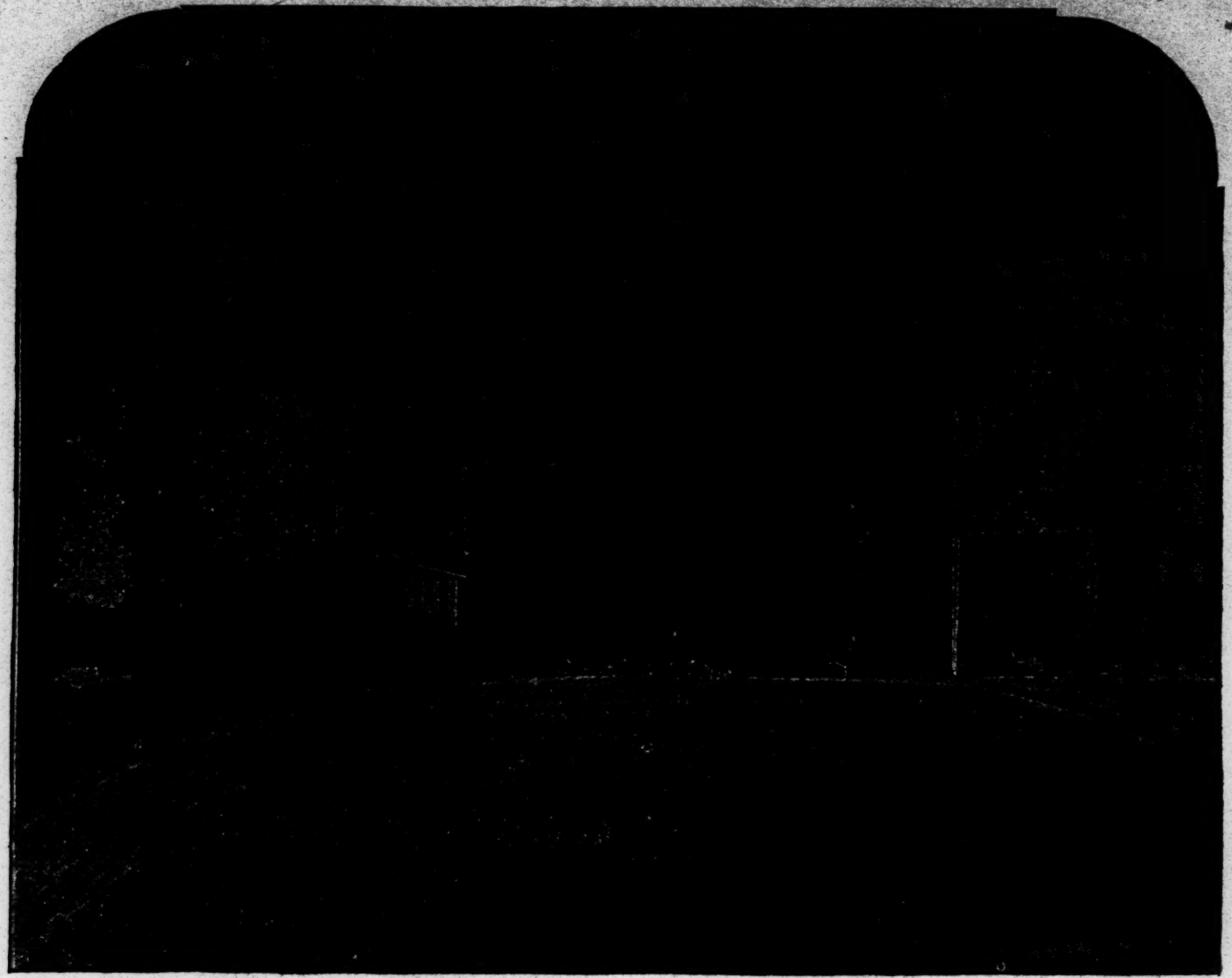
Second, that the Annual Report be largely circulated and the women urged to *read* it, in the hope that the information it furnishes will awaken more prayerful interest in all our missions and missionaries, and that larger gifts will accrue to the treasury.

Third, that this effort be not spasmodic but continued throughout the year.

Fourth, that this canvass be undertaken this month; that the sixth year, which begins in August, may be marked by a largely increased circulation, as well as by increased usefulness.

Respectfully,

July 1st, 1892. EDITORIAL COMMITTEE.



UNITED PRESBYTERIAN HOME FOR THE AGED.